

# The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., March 19, 1931

NEW SERIES  
VOLUME XXXIII. No. 12

## STATEWIDE MEETING

10:00 A.M.—Out Our Way—What We Have Done, Are Doing and Expect To Do In April In My District.

1. Norman W. Cox.

10:20 A.M.—2. H. R. Holcomb.

10:35 A.M.—3. J. A. Barnhill.

10:50 A.M.—Home Missions And The Cooperative Program—Dr. J. B. Lawrence.

11:20 A.M.—The Signs Of The Times Viewed From The Office Of The Executive Committee Of The Southern Baptist Convention—Dr. Austin Crouch.

12:00 A.M.—Luncheon.

### Afternoon

1:30 P.M.—Out Our Way—What We Have Done, Are Doing and Expect To Do In April In My District.

1. J. W. Mayfield.

1:45 P.M.—2. J. M. Metts.

2:00 P.M.—3. W. M. Bostick.

2:15 P.M.—Foreign Missions—Dr. W. E. Sallee.

2:45 P.M.—Address—W. E. Holcomb.

—BR—  
New Mexico Baptists recently elected Rev. J. C. Owen as Mission Secretary. He was once pastor at Fifteenth Ave. Church in Meridian, and had previously been a missionary in China.

Chicago's Department of Health report shows a decrease in deaths from alcoholic causes since 1917, from 10.8 in 100,000 to 2.7 in 100,000 in thirteen years.—Prohibition does good even in Chicago.

Prof. J. C. Trussell, for several years superintendent of the Tippah County Agricultural High School, has been elected to a similar position in Alcorn county. His Tippah friends are making every effort to keep him.

Mr. Wickersham expresses surprise that the wets are not pleased with the report of his commission. Just so; about all was done that the facts would warrant to satisfy them, but the facts do not suit them.

In an article from Dr. G. P. White, of Hazlehurst, appearing in The Record this week is an appeal for a Day of Prayer throughout the Southern Baptist Convention. If this is seriously followed out we believe it will make a mighty change in the condition of our work. We hope it will be done, and that the pastors and churches will respond to it with unanimity.

Charlotte, N. C., has been stirred to the depths by a meeting being held in our city by the peerless Dr. Geo. W. Truett of Dallas, Texas. Our city auditorium, with a seating capacity of 5,000, has been crowded at many of the services, and great throngs have attended each meeting. The Baptists of the city have come to the front as never before, and all the Christians of this section have been greatly helped and uplifted. Ministers from a radius of one hundred miles have been in attendance, and we feel that we have been greatly blessed. There have been a large number of reconsecrations and conversions.—Wm. H. Williams.

Evangelist T. T. Martin is assisting Pastor J. B. Leavell in a meeting in First Church of Houston, Texas, having begun March 15th.

First Church of Gainesville, Ga., celebrates its one hundredth anniversary March 29-April 5. Pastor R. Q. Leavell preaches a gospel sermon each night.

Durant Church had a B.Y.P.U. training school last week when 62 took the examination. They had 100 at prayer meeting Wednesday night and three to join the church Sunday, two of them by baptism.

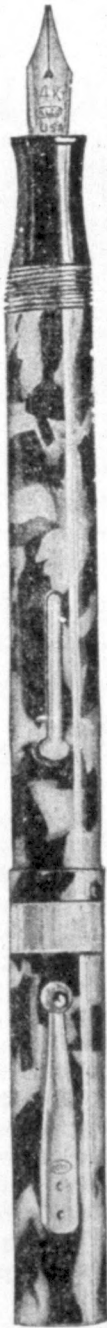
Aroused by the ignorance of the average church member as to what Baptists believe, Mr. W. A. Gardiner, Sunday School Secretary in Kentucky, is putting on a campaign in his state to get 1,000 Sunday Schools and 25,000 people to have training courses for teaching our doctrines.

A letter signed by Chas. H. Pinchbeck, pastor First Church, Parkersburg, W. Va., tells of a great meeting in which he was assisted by Dr. Ray Palmer of Washington City. There "will be added to the church, mostly by baptism, between 40 and 50 members."

It was a shock to a wide circle of friends to hear of the death Sunday morning of Rev. J. R. Gullett, of Guntown. He and his wife were struck by a freight train while crossing the railroad tracks on Saturday. He lived less than 24 hours afterward. Mrs. Gullett was also seriously injured and at last report it was not possible to predict the outcome of her accident. Brother Gullett was for many years pastor of churches in the northeastern part of the State. His brother, Rev. S. V. Gullett, lives in Blue Mountain.

The Editor was happy in having the privilege of preaching for Pastor J. E. Cranford at Davis Memorial Church in Jackson Sunday morning and for Pastor W. C. Howard at Forest on Sunday night. There was a full house on Sunday morning and three boys were received for baptism. At night the congregation was calculated to put a preacher at his best. Pastor Howard preached Sunday night at Holly Bluff the commencement sermon for the High School. We were in the hospitable home of Judge and Mrs. Jefferson Kent.

At Waukegan, Illinois, an inquiring chamber of commerce set out to discover just how in the course of two weeks a dollar bill was employed. A small circular was attached to the bill on which the spender was asked to tell how he used the money. When the history of the two weeks was written it was found that the dollar had been used five times for salary, five times for tobacco, five times for cigarettes, three times for candy, three times for meals, twice for men's furnishings, once for automobile accessories, once for bacon, once for washing powder, once for garters, twice for shaves, once for toothpaste, but never for a book or a magazine, never for charity, and never for church.—Ex.



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## SA-GO-YE-WAT-HA—"HE KEEPS THEM AWAKE"

By H. H. Smith

It has been just one hundred years since Red Jacket, the famous chief of the Senecas, passed away. Don Seitz, in his interesting book, "Uncommon Americans," gives a sketch of this remarkable Indian as one of the unusual characters of American history. His original name was O-te-ti-ani, "Always Ready;" but, according to Indian custom, it was changed when he became more noted for eloquence than for preparedness, and he was called, Sa-go-ye-wat-ha, "He-keeps-them-awake."

It was his ability as a speaker that led to his election as a chief of the Senecas, and through his gift of persuasion he accomplished more for his people by pleading for their rights than he could have done with tomahawk or rifle. His speeches at the Councils of the white men are examples of the truth of the saying that "eloquence is animated conversation." He did not try to play the orator, but spoke simply and directly. We have met with preachers who were captivating talkers outside the pulpit, but as soon as they entered the pulpit they assumed a "preaching tone," and an unnatural style. Such preachers make their audiences feel that they are being "preached at" rather than "talked to." The speaker who can make his audience feel that he is talking to each one individually has learned the art of public speaking. On one occasion, when Mr. Spurgeon had been preaching about fifteen minutes, a little girl sitting by her mother, asked, "Mother, is Mr. Spurgeon speaking to me?" It seems that all great preachers have had this gift. John Nelson, describing his conversion, tells us how Wesley seemed to single out each individual hearer and drive the message home. He says:

"As soon as he got upon the stand, he stroked back his hair and turned his face towards where I stood and, I thought, fixed such an awful dread upon me, before I heard him speak, that it made my heart beat like the pendulum of a clock; and when he did speak, I thought his whole discourse was aimed at me. When he had done, I said, 'This man can tell the secrets of my heart; he hath not left me there; for he hath showed me the remedy, even the blood of Jesus.' I thought he spoke to no one but me, and I durst not look up, for I imagined all the people were looking at me."

How Dwight L. Moody possessed this gift is well described by one of his converts:

"I went to hear him speak out of curiosity first. After a while I began to feel troubled in my mind. Then I grew irritated, when I found that he had singled me out and was talking at me, pointing out my sins and asking me to repent. I didn't like it. I wanted him to leave me alone. I didn't dare to look up for fear that every one in the church was looking at me with pity. If I had been near the door, I would have slipped out. I wondered how he had found out all the little mean things I had ever done. Then I began to grow ashamed of myself, tried not to listen to what he was saying. But he kept right on talking to me. He paid no attention to anybody else there, though I knew some of them were worse than I was, and all the time I was growing more sorry and ashamed," etc.

Gamaliel Bradford, in his recent Life of Moody, says: "But, after all, perhaps the fundamental secret of Moody's preaching lay mainly in the fact that he stood up before thousands and spoke to them simply as man to man. He himself tells the story: 'Let me say right here, that I like to say, 'to speak' better than 'to preach,' because if I can only get people to think I am talking with them, and not preaching, it is so much easier to hold their attention. The other night I was walking home in the dark, and two people right behind me were talking about the meeting. One of them said: 'Did Moody preach tonight?' The other said, 'No, he didn't preach, he only talked.'"

Gamaliel Bradford adds: "If that simple motto could be written over the doors of the theological schools, it might help to change the world." Ashland, Va.

## OBSTACLES TO FAMILY WORSHIP

S. F. Lowe, D.D.

Family Prayer is a precious privilege. Family Prayer is greatly needed. Family Prayer results in definite good.

If this be true they why do so very few homes maintain Daily Prayer in Family Group? There are several reasons, or obstacles which hinder. I mention several of these—others may occur to the reader.

First, in many families it is hard to find a time when all the family group can get together under circumstances favorable to worship. Members of the family group have various and varying interests. They do not have time to be together in a group. Some go out early and back early, while others go out to work late and return late. This is a matter which each family will have to work out for itself. If Family Prayer is worth the effort then certainly the parents will TRY and if they try hard enough, this obstacle will be overcome in many cases.

Second, some are intimidated by a fear of being classed as a hypocrite. They know of some fellow who had family prayer, and whose life was so inconsistent with this holy practice that he was considered by all to be an ordinary New Testament hypocrite. The person was so odious that for fear of comparison they do not have family prayer. This obstacle can easily be overcome by a holy determination to prove to the world that the life can be made to be consistent with the Daily Worship By The Family Group.

Third, and probably this is the hardest obstacle to overcome, is timidity in matters spiritual. It is remarkable how many good church people do not discuss really spiritual matters in their own homes. They just never have done so. They never practiced anything spiritual in the family group. Family Prayer would be so far contrary from past practices that it would be very hard to start. To overcome this would be to overcome a life habit—not only in Family Prayer but in all spiritual matters. In a later article we propose to show how this can be best overcome.

Fourth, in many families there are unsaved members of the family and surely this constitutes a problem with many. It is not so hard when the lost members of the family are children in the home, but when it is a husband or wife, it is very difficult to overcome. For years the family has stood without family prayer. The saved member of the family wants to start—it looks like a spiritual attack on the unsaved member. Especially is this true when the husband is lost. Some time ago in my own congregation two Mothers, each with a lost husband, signed up to "TRY" to begin Family worship in their homes. Both these Mothers have children they are trying to rear in a right spiritual atmosphere. Both husbands are hardened in their indifference. I am expecting something to happen in these two homes, if these two Mothers hold true—and I believe they will. I have been praying for them to exercise the courage of their convictions. I do not believe these husbands will hold out long against the power of God which will be manifested in and through these family altars.

Fifth, many of our people would begin Family Prayer if they just knew how to get started. Here the Pastor can render a real service. And God give us Pastors with a real passion to lead God's people to maintain Daily Worship in the Family Group. We propose to offer suggestions in a later article as to how to begin and maintain the practice of family worship. We will try to show how all these obstacles can be overcome. Our purpose here is merely to show that there are real obstacles which must be overcome if we are to succeed at this great undertaking. The task is worthy of real effort to overcome.

—BR—

Mr. N. S. Jackson, Superintendent of the Mississippi Anti-Saloon League, announces that Dr. F. Scott McBride, National Superintendent, will speak at Clinton Sunday, March 22, at 11 A.M. Also at Galloway Memorial Church in Jackson at 2:30 P.M. Also at First Baptist Church, Meridian, at 8 P.M.

## STUDIES IN REVELATION

By L. D. Posey, Itta Bena, Miss.

## Chapter Fourteen

To the person interested in these studies, let me suggest that you familiarize yourself thoroughly with the last four chapters of the prophecy of Zachariah. That will help you to understand much that is in the remaining chapters of Revelation.

## Introduction

The student will utterly fail to get the correct understanding of much that is contained in the book of Revelation unless he keeps constantly in mind that for about seven years before the return of Jesus, God will again deal with the Jews as a race and in a national capacity as he did before the destruction of Jerusalem by the Roman army under General Titus, and the dispersion of the Jews among the nations of the earth.

It is also important to keep in mind that from the beginning of chapter four to the close of verse six in chapter twenty, we have God's judgments upon an unbelieving world which runs through this seven year period, the last three and a half years constituting the great tribulation period of which Jesus spoke.

Then for the present remember that beginning with chapter twelve and running to the close of verse four of chapter fifteen, we have a parenthesis that gives some of the high points during the last few months, or perhaps weeks, of this last three and a half years. In other words, part of it runs right up to the time when Jesus will return.

## Chapter Fourteen Studied

In our study of chapter seven, we saw the destroying angels held back until 144,000 Jews were sealed with God's seal. In chapter nine we saw that the creatures of torture that came out of the bottomless pit were not permitted to touch these Jews thus marked, neither did the infernal machines used by the two hundred million horsemen strike a one of them dead. In the chapter now before us, and which at this point reaches right up to the return of Jesus, we see this same 144,000 Jews with him on Mount Zion. Not only so, but they sang a song of praise which none others could learn or sing. "These were they which were not defiled with women; for they were virgins. These are they which follow the Lamb (Christ) whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb". Verse 4.

Just a few things to note here: As stated in a former study, at the time here indicated, the powers of righteousness and unrighteousness are in their death grapple. These Jews had proven true to Jesus while the other Jews and multitudes of Gentiles are obedient to the beast ruler and had received his mark. These were on the mount and about the temple, while the armies of the earth are gathering in "the valley of Jehosaphat" or on the plains of Esdraelon for the battle of Armageddon.

The next thing to note is that the term "virgins" as used here does not mean that all these 144,000 Jews were unmarried men. Religion both true and false, is symbolized by a woman, or women as the case may require. That "these are they which were not defiled with women", simply means that they had not in any way yielded to any of the false religious teachings of the times. In that respect "they were without fault before the throne of God". Verse 5.

The final thought as to this 144,000 Jews is that in the new dispensation which begins with the last seven years before Christ's return, they are the first fruits of those from among the Jews who believe in him, and for that reason in the future of the work in subduing the world to himself, they will hold a special place with him. That does not mean that they will supercede the twelve apostles; but since the word says, "These are they which follow the Lamb whithersoever he goeth", "they are his heavenly suite and train in all his reign in Mount Zion".

As already stated and repeated during the

(Continued on page 7)

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# Housetop and Inner Chamber

Pastor D. O. Horne says that Monticello Church will give one-third more to the cooperative program this year than last.

Pastor Mark Lowry says Silver Creek and Omaha Churches will give as much as they did last year in spite of the depression.

Rev. J. F. Tull goes from Augusta to England, Ark. This church has 450 members and is in the drouth-smitten section of the state.

It is said that Nathan Straus went to a Baptist Sunday School in Talbotton, Ga., when he was a small boy. He is one of New York's greatest philanthropists.

The editor could not be at the Mission Conference at Hattiesburg last week, but news came to us that it was one of the most largely attended that has been held.

We counted forty preachers at the Regional Conference on Missions at Brookhaven last week. There were probably some whom we did not include in the count.

Pastor McGowan of Fayette reports that there is no full time church in his county (Jefferson) but that the churches to which he preaches will give more than they did last year.

A telegram from Singer R. A. Walker tells of a great meeting in which he participated at Parkersburg, West Virginia. There were sixty additions. He is now at Logan, W. Va.

Dr. Provine of Mississippi College said in his talk at Brookhaven that what we need is not simply a cooperative program but cooperation among all those who have part in the program.

**God forbid that I should sin against Southern Baptists in not warning them of the serious needs of the Baptist Bible Institute. Answer with your gifts.—W. W. Hamilton, President, New Orleans.**

Brother Crittenden spoke for the Southwestern Seminary at the Brookhaven Conference. He specially stressed its many departments, the many missionaries who had gone out from the school and the leadership it had supplied in the churches.

There was no pastor from Hinds County at the Regional Conference in Brookhaven last week. They are probably holding themselves in reserve for the state meeting to be held in Jackson on the twenty-fourth. Several people, not pastors, from Hinds were present.

The daily papers report that First Church, Gulfport, has called Dr. B. Locke Davis and that he has accepted. He was for a while pastor at Picayune. He will be quite an accession to our Mississippi forces and will be missed at the Baptist Bible Institute, where he remains till June first.

Pastor H. H. Webb says the churches in Amite County will do more for the cooperative program this year than last in spite of the activity of atheists, Russellites and liquor forces among the people. His own congregations are larger and the new pastor at Centreville, S. G. Pope, has made a good beginning.

Among the recent welcomed visitors to the Baptist Bible Institute has been Mr. Homer Ham-montree, the widely known Evangelist and Gospel Singer; Mr. J. H. Fillmore, author of the song "Beautiful Garden of Prayer", also Dr. Inke, for twenty years Professor of Church History in the Baptist Seminary in Rio de Janeiro, Brazil. The Institute Singers, sixteen men, will make a tour of Mississippi early in April. The Institute Singers broadcast over station WDSU every Sunday at 4:30 P.M.

Mercer University in Georgia offers fifty scholarships for 1931-2 to those graduating from high schools and junior colleges in that state. These scholarships pay the tuition of \$135, and are to be given to those making the best grades in their classes. That's a good way for some one to invest a million dollars or any amount at all.

Pastor T. W. Talkington of Crystal Springs said there are 31 churches in Copiah County, 16 pastors, most of whom were at the Brookhaven meeting. All the churches were represented in their last associational meeting and every one of them had given to the cooperative program. They have a pastors' association which meets monthly.

Pastor W. H. Morgan and wife looked happy in their visit among friends in Brookhaven. He reported that his church, First Church of Vicksburg, has a budget of \$3,400 for the cooperative program. Bowmar Ave. Church is at present without a pastor, having a Mississippi College student as supply. There are only three churches in Warren County.

Rev. F. Q. Crockett, recently pastor in Mississippi, has accepted a call to the church at Farmington, Mo., where there are 500 members. He took his M.A. degree at the University of Mississippi last summer and was elected to the head of the Bible Department in Will Mayfield College at Marble Hill, Mo. But the school was recently discontinued.

Dr. Inke spoke at Brookhaven in the interest of Foreign Missions. He is a native of Russia, son of a Baptist pastor, himself converted at fourteen. He believes that in every genuine conversion there is the beginning of the missionary purpose, passion and spirit. He has taught in the theological seminary in Brazil for a good many years.

Dr. J. A. Taylor in a talk at Brookhaven showed how the Southern Seminary had contributed instructors to the other seminaries and had strengthened Baptists everywhere by the men who had gone out from its walls. He specially valued the Missionary Day observed monthly by the Louisville Seminary, and the school of missions and comparative religion.

Dr. J. W. Mayfield in his address on the Relief Board at Brookhaven said a preacher can't get people to give \$1.00 by himself putting in fifty cents. Example counts for more than precept. Some brother reported a group of churches whose contribution to the cooperative program was less than one-tenth of the pastor's salary. The natural inquiry is What's wrong with the pastor?

Superintendent O. C. Miller said that Baptists in Mississippi give only about ten cents each a year to take care of the children in the Orphanage. The cooperative program provides only about one-third of what is necessary for them. Our problem is to bring the facts about the Orphanage to the attention of the people. He will use space in the Record henceforth for this purpose.

"It is acceptable according as a man hath, and not as he hath not". This would seem to justify a country pastor in leading his people to plant a specially allotted piece of ground for the Lord; or in organizing the women to give their Sunday eggs, or in any way to dedicate to God what they have on their farms. If you haven't money to give, give what you have. We once heard the same sermon preached by two prominent preachers at different times and places on "What is that in thine hand?" The idea in the sermon was that we should use whatever we have in hand for the service of God. It's a good idea whether it is in the text or not.

Dr. Burroughs tells of Dr. A. J. Holt sixty years ago helping a young preacher in Texas by giving financial aid. A few weeks ago the son of this preacher hearing of Dr. Holt being in a hospital and in need of help, sent him a love offering. When it was counted up it proved to be the amount given by Dr. Holt to his preacher friend sixty years ago with six per cent interest for this time.

Rev. Wayne Alliston said that in fifteen years the number of churches in Rankin County had been reduced from 30 to 23 and were doing better. He thinks the churches will give more to the cooperative program this year than last. His churches have The Baptist Record in the budget. One of them, Mountain Creek, has had it for several years, and for this reason he believes that they give more in proportion to their ability than other churches.

The editor and his better half lingered at Brookhaven for the mid-week service after the Mission Conference, as their son, Prof. C. H. Lipsey, was ordained by the church at a deacon at that time. Pastor Crittenden read the scripture and spoke appropriately. Rev. J. J. Mayfield of Canton made a good talk on the duties and character of a deacon. The editor led in the prayer of ordination. About ten deacons were present and participating. Mr. Lipsey has had charge of the High School in Brookhaven for four or five years.

Dr. R. B. Gunter said at Brookhaven that our people need to realize how serious is the need in all our mission work. For the first time during his service of ten years, it has become necessary to borrow money. This was made necessary to meet the appropriations made for church building last year and to meet the first month's expenses in 1931. The amount borrowed was \$15,000. State Missions get only 18 per cent where they used to get half as much more when the receipts were larger. So far this year's receipts are below those of last year. If the cooperative program is to be continued the people must support it better. There is need of something like the church to church campaigns that our people had twenty years ago.

Baptist printed material, including associational minutes, magazines, newspapers, and even church calendars is highly important for historical service. The older such publications are the more useful they have become, since few of these have been preserved. Readers of this paragraph may know of such materials. A letter addressed to the American Baptist Historical Society, Chester, Pa., with information concerning any such minutes, etc., may be of much service. The Society is undertaking large historical assistance for students of Baptist life and thought, doing this with very limited finances and without any building of its own. A memorial building for this work is now one of the finest opportunities before wealthy Baptists.

The news agencies have been very much interested lately in the meeting and action of the Democratic National Committee in Washington, and the reaction thereto among members of the party and those of other parties. Mr. Raskob as chairman sought to get the committee to make a deliverance in sympathy with the liquor interests. He called his plan the home rule plan, but everybody knows that all his plans favor liquor and oppose prohibition. It was designed only to fool the fools. Mr. Al. Smith was also present and favored the liquor business, as he always has. Senator Robinson of Arkansas fought to prevent any expression on the prohibition issue. Why seek to avoid the issue? Everybody knows it is coming up and will be the main issue in the next campaign, in spite of efforts to prevent it or silence those for and against. It will have to be fought out, and there is no way to prevent it. Southern Democrats should not take their whipping lying down. Mr. Fess, chairman of the Republican National Committee, thinks that Mr. Hoover will be the next presidential nominee of the Republicans on a straight out prohibition plank.

## Editorials

### A THRONE SET IN HEAVEN

Not all the things revealed to us in the book of Revelation are new. In many cases the things shown to John were confirmatory of things which had been made known in the past. We do not always need to know something additional; we need to be confirmed in and built up by repetition of what we already know. The great truths never lose their interest, and never fail to edify. In the book of Revelation a different method is employed to make known to us old truths which had been disclosed in other ways. This is not a bad idea in preaching. The method in Revelation, as said in a previous article, is the sign language, a pictorial or symbolic presentation.

Here in the fourth chapter John resumes the record of the apocalyptic vision which was begun in chapter one and interrupted in chapters two and three by the letters to the Seven Churches. In the first chapter we have a vision of the Son of Man who is shown in his office as Priest-King. There John is assured of the continuance in office of the One whom he had known in the flesh; that there might be no doubt in his mind of the truth of all he had learned from Jesus. There was given the vision of the Master still interested in and active among the churches.

In this fourth chapter of Revelation, John is in the Spirit lifted out of the earthly into the heavenlies. He says, he saw a door opened in heaven, he heard the trumpet voice bidding him come up hither. Straightway he was "in the Spirit" and the vision was before him.

"Behold there was a throne set in heaven." That was the first thing he needed to see. That is the first thing everybody needs to see. No progress in faith or knowledge is possible until one realizes this: The authority of God fully established and the orderly processes of his working in all the world, in all the universe. This is true equally in nature and in grace; that is in the material world and in the spiritual world which we sometimes speak of as the kingdom of God. We cannot too much stress the fact that this, the throne, is the only possible starting point in Revelation, whether we mean by that what the preacher talks about in the pulpit or the scientist talks about in the laboratory. All future knowledge in heaven and earth must depend on starting right here. Here is authority and orderly process.

The gospel of Jesus Christ is the Gospel of the Kingdom. When John the Baptist began his ministry in the wilderness, he began by preaching that the kingdom of heaven, or the kingdom of God, was at hand. This is the beginning and it is the consummation of the gospel. And not until the kingdom of the world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever, is the mission of the gospel accomplished.

The revelation of this fact was necessary at the beginning, for much would follow which would seem utter confusion and might shake the faith of some in the fact of the sovereignty of God and the process of any real purpose in the world's happenings. Indeed John was in need of it right then. Were not things going hard with him? Did not his own purpose and the work he was doing for God seem interrupted and utterly broken off? But God is on his throne and all is well with the people of God. Does it not happen to all of us that many times things seem all in confusion and no way out appears. And no useful purpose seems to be served by what we are passing through? At such times we need a vision of the throne set in heaven. At a time like this the psalmist said "Clouds and darkness are round about him but righteousness and judgment are the foundation of his throne." Things may seem to be going all awry, but it is because our angle of vision is not adequate.

The planets were so named (wandering stars) because the old astronomers could not figure out their courses, but later we found that they made their way around the sun with mathematical pre-

cision, and that our own earth was one of them. "What I do thou knowest not now but thou shalt understand hereafter." "All things work together (cooperate) for good to them that love God, to them that are called according to his purpose." All things are of God. He worketh all things after the counsel of his own will. When everything seemed to be going to pieces in Jerusalem, Isaiah says, "I saw the Lord, sitting on a throne high and lifted up." The psalmist says, "Jehovah reigneth, let the earth rejoice; let the multitude of isles be glad."

It is indeed a thing to rejoice in that all the processes of nature are orderly. If it were not so confusion and chaos would be instant. What we call the laws of nature are just God's orderly way of working. No doctor would ever know how to give a dose of medicine if it were not so. No scientific progress in any field would be possible if it were not so. No farmer could plant or harvest a crop if it were otherwise.

There are two other things in connection with this throne which cannot be passed over. One is that it is "set." That is, it is fixed, unchangeable, immovable and immutable. The laws of God, or the laws of nature, are not subject to emendation. You can't change any law of nature, whether it be about heat, or light, or sound, or electricity or whatnot. The only thing to do is to obey them and observe them and get all the benefits of them. To violate them brings inevitable penalty. The ordinances of Jehovah are true and righteous altogether. "Thy throne, O God, is forever and ever."

The other thing shown in the description of this throne is that it is set in heaven. It is not founded by man, not invented by men; it is above men; it covers the universe. The laws of God or the laws of nature were not made in earth. They were here before man arrived. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." "Forever, O Jehovah, thy word is settled in heaven."

—DR—

### BROTHER OVERTON AND WOMEN SPEAKERS

—O—

Ordinarily it is not proper for the editor to make reply to articles appearing in the Record with which he disagrees, but the one by brother Overton was written in answer to one by the editor and so a reply is proper in this case.

Of course nobody can or will deny that the Bible teaches that "women keep silence in the churches: for it is not permitted them to speak; but let them be in subjection as also saith the law". These are the words of the inspired apostle, and not until recent years did anybody call them in question.

The only thing that is undertaken by anyone to justify women speaking in the churches is to explain the reasoning away, or to say that the prohibition was meant to meet a temporary or local condition. We heard a lady begin a speech in a Baptist Association by quoting these words of Paul, and the people tittered. She then said she never got up before a mixed audience but these words stood before her. To our mind that was sufficient. The Spirit of God who caused the words to be written were bringing them to her remembrance, but without success.

Brother Overton objects to the reading of the American Revised Version and refers to his Greek text. Of course he knows that in the old manuscripts of the Greek there is no such thing as punctuation; that is done by the people who make the books in our day. The American Revisers evidently thought that Paul meant the words "As in all the churches" to go with what follows about women speaking. However that is not necessary for Paul says, "Let the women keep silence in the churches", not simply in the church at Corinth.

And the reason given for it in Corinthians and Timothy is not that the local situation justifies it, but the law of God, the natural relation of the sexes and the fact that woman was deceived in the Garden of Eden and for that reason made subject to her husband.

Brother Overton is mistaken in saying that the

words in the introduction to First Corinthians namely "All that in any place call on the name of Jesus Christ", are limited to the church in Corinth. Exactly the opposite is true. The letter was intended not only for those in Corinth, but "In every place". It was anything but a local matter. The trouble with those who advocate or permit women speaking in mixed assemblies is that they try to localize this prohibition. It is universal.

As to the word for speak meaning chatter, this cannot be borne out by its use in the New Testament. If that were the meaning of it many important passages would have to be rewritten.

As to the church houses, of course there is no reference to a house, but to the church, the people assembled for worship.

As to singing, Paul did not forbid their singing but he did forbid their speaking. There is no difficulty in seeing the difference between these words.

As to teaching a Sunday School class, there is no objection raised in the Bible to a woman's teaching women or children but the Bible distinctly says, "I permit not a woman to teach men to have domination over a man".

Brother Overton thinks the commission cannot be obeyed by women without their speaking before mixed assemblies. If that were true then nine-tenths of the men will never obey it. Anybody ought to see that there are ways of spreading the gospel without making speeches in public.

There is no more dangerous teaching about the Bible than for one to say when Paul was writing he was merely giving his personal opinion. That strikes at the foundation of faith in an authoritative book, and allows you to believe that only that part of it is inspired which suits you.

The use of the words "There is neither male nor female" to justify women's speaking is a common but exceeding careless abuse of the scripture. Anybody who reads the third chapter of Galatians can see that Paul is saying that anybody can become a Christian whether Jew or Greek, man or woman and that they all become Christians in the same way. People ought to be careful with the Bible. No man would say that the duties of men and women are the same. Even brother Overton would not favor their having charge of a church.

All the talk about how good women are has nothing to do with the question. All that is said about Phoebe or Priscilla gives no indication that they ever uttered a word in public.

—BR—

### THE VOICE OF THE BAPTIST PRESS

—O—

(Geo. P. White)

The voice of the Southern Baptist Press concerning the work of our denomination, backed up by facts, which the limitation of this article forbids reciting, certainly presents an appalling and alarming condition. This is not a criticism of the Press; for one of its functions is to give information to point a way out of our difficulties.

#### What They are Saying

The Home and Foreign Field says: "That the Cooperative Program of Southern Baptists is in serious danger of disintegration can scarcely be doubted by the careful observer."

"The simple truth is that the work is not being supported under the present plan, either in the states or the Southern Baptist Convention, and that at the present rate bankruptcy for some of our causes is inevitable. Something must be done, and that right early, if we are to save ourselves from disaster."

After finding gratification at the spiritual growth in the denomination, Dr. McLothlin, our President, says: "Only in our finances do we find grounds of distress and discouragement."

The Western Recorder (Ky.) says: "Our Cooperative Program is sick—nigh unto death. This illness has also reacted to the weakening of local State work. Undoubtedly we are in a bad fix. Can we get out of it?"

Brother R. W. Thiot, in the Christian Index, (Ga.) offers this suggestion: "Southern Baptists are in their present distressful condition because we have swung away from the New Testament spirit and plan, substituting our human technique

for our dependence upon a man. The Scriptural principle is that we are to let our money speak for us. Dr. J. B. L. says: "The Bible is with one voice ever deprecating the very aim of the program as to let our money speak for us."

The Baptist sentiment is that the Program should be sustained. States have no right to meet the Program of the Southern Baptist Convention. The State Convention is sustained by the State right to divide the Southern Baptist Convention.

Evidently the revision of the Program is repeated that the middle of the times, but if and can't sw off. It seems high, and so gram can be of Southern had better tr way.

Suggestion of distressful condition of the difficulty.

Our President, persisting in spiritual up spiritual.

The Western Recorder says: "Let us get out of our people's achievement."

come to me Cooperative.

The Home and Foreign Field says: "Direct a New Testament Christ, and ward with related causes."

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No one of best policy. But we have who does l.

I am suggesting McLothlin, April, to be and call up places of v for:

1. A Rive thy w 3:2.

2. Guid into all tr wisdom, le men libera

Thursday, March 19, 1931

# Convention Board Department

R. B. GUNTER, Corresponding Secretary

## STATEWIDE MEETING MARCH 24TH, JACKSON, MISSISSIPPI, FIRST BAPTIST CHURCH

This is to urge every pastor to be present at the Statewide meeting on the above named date at 10:00 o'clock A.M. If every pastor in the State will be present and every representative of every Denominational interest and some deacons from every church, we shall not be uneasy about the financial offering in April. This is a broad statement, but we have confidence in the results of the meeting, provided the necessary representation can be had. If every pastor will make it a personal matter by seeing that some of his members are present from every church, we can save the day for our Denomination by the first of May. This can be done, notwithstanding the financial depression. Our people are sufficiently interested in the Lord's work to enable us to obtain the funds with which to carry on if we will present to them the actual conditions which exist in our Denominational work at this time. Remember the meeting lasts but one day. The majority of those attending can doubtless leave home in the forenoon in time to reach Jackson by 10:00 o'clock. There are plenty of eating places in the City where lunch can be obtained.

The program of the meeting may be found in another part of The Baptist Record, this issue. Note the personnel on the program. This in itself will make your trip worth while. The regional meetings are well attended. The interest is good and the Statewide meeting is to be the climax. Your presence will help to make this possible.

## OUR EDUCATION SITUATION FINANCIALLY

Within a few days we are going to give to the churches throughout the State a detailed statement of Mississippi Baptists' financial condition, including our schools. But here we are giving the following information.

First, the Commission's obligation at Hattiesburg has been paid the sum of \$10,000.00. A like sum in Memphis has been paid. 10,000.00. In Jackson a note has been paid in the sum of 25,000.00. At another bank a \$59,000.00 note has been reduced to 34,000.00. We recently sold bonds in one day in the amount of 14,000.00. We have disposed of, from the \$325,000.00 bond issue, the sum total of 145,500.00.

We are now beginning to create a sinking fund from which June 1st we will pay the first semi-annual interest on outstanding bonds. It seems now that we shall have no difficulty, if the churches give as liberally as they did last year, in paying this interest promptly when due.

We urge all of our people who can to purchase our own bonds. Send in your order immediately, including interest from December 1st at 6%. You will get this interest back June 1st.

## EXPRESSIONS OF GRATITUDE

Our friends have done all that was humanly possible during recent days. Their words of sympathy have been indeed helpful. We wish

given him."—Jas. 1:5.

3. A world-wide vision and grace to follow it. "Come over into Macedonia, and help us. And after he had seen the vision immediately we endeavoured to go into Macedonia."—Acts. 16:9, 10.

Many remember the Day of Prayer appointed by President Wilson during the world war. And God answered that prayer at once. Surely he will hear and answer his people concerning his own work in the world if we come to him confessing our sins and asking for mercy and wisdom.

it were possible to write each one a personal letter. But since this is not possible due to the pressing work, we are sending the formal acknowledgment in addition to these lines. Lest any one might be overlooked, we are giving this public acknowledgment of your thoughtfulness and sympathy and desire to share our grief.

Our supreme desire is to carry on to the best of our ability for Him whom our dearest most delighted to serve, not only for His sake, but because no other course could please her so much.

And the tender expressions of our friends throughout the State and other places also encourage us to give our best to the promotion of our Lord's work.

Sincerely and affectionately,

R. B. Gunter and Family.

## WHAT BECOMETH OUR PEOPLE

Heroes may not be born in hours of distress, but they are often discovered. The strength of our faith is not revealed so much in fair weather or when all is going well, but when the days are dark and the trials are many. Doubtless we are now, as a denomination, living in one of the most critical periods of our history since the close of the Civil War. Our debts are heavy, there is much dissatisfaction, the spirit of many of our people is low, but this is an hour in which men and women are going to be discovered, an hour when the strength of our faith will be revealed. It would seem reasonable that in such an hour the Lord's blessings would be multiplied for those whose faith is strongest and evidenced by their perseverance and fortitude. It is an honor to the Father and to the Son for us to follow on, even though we cannot understand all of the mysteries. One of the most epochal moments in the life of Abraham was when he bade his servants wait while he and his son Isaac went on to worship. His worship was the offering of his son as a sacrifice to Jehovah. He could not understand how Jehovah's promise to him could be fulfilled. But his faith did not waver. He was doing this in obedience to what he understood to be his Father's will. With such faith he could journey, not knowing whither he was going. It is not difficult now amidst all the perplexities to know which way Jehovah would have us go as individuals and as a denomination. That which will mean most to His people and which will glorify Him most is a rededication in an hour of financial and spiritual depression. The day of rejoicing is not far hence if we will do this.

Now as Abraham looked upon the offering of his son as an act of worship, let us in these stressful days, with the various interests of our great denomination trembling and some of them tottering, offer to Him our best in service and gifts. Let us do this, even though we cannot understand the cause, the whys and wherefores of the depression. Our faith will be most beautiful if it leads to deeper consecration in an hour when we cannot understand. It will show that we believe in and love our Redeemer.

## SUNDAY SCHOOL ATTENDANCE MARCH 15

Jackson, First Church	752
Jackson, Calvary Church	902
Jackson, Griffith Memorial Church	485
Jackson, Davis Memorial Church	377
Jackson, Parkway Church	52
Jackson, Northside Church	190
Forest Church	672
Meridian, First Church	\$41.88
Offering	550
Brookhaven Church	196
Durant Church	214
Hattiesburg Church	321
Quitman Church	\$117.58
Hattiesburg, 5th Ave. Church	
Offering	

for our dependence upon the Holy Spirit, and relying upon a system of training and so-called enlistment (which has not enlisted), farther than the Scriptural program of flaming evangelism." Dr. J. B. Lawrence has this to say: "Here we are with one of the finest methods of church finance ever devised, but so using it as to destroy its very aim and purpose; using it in such a way as to let our mission work die under its operation."

The Baptist Courier (S. C.) finds a growing sentiment against the Program but thinks the Program should be saved, since many of the States have incurred obligations which they expect to meet out of the allocation of funds from the Program. The Courier finds the weakness of the Program in the fact, that while both the State Convention and Southern Baptist Convention sustain the same relationship to the churches, yet the State Convention is taking to itself the right to divide the funds without a voice from the Southern Baptist Convention.

Evidently there must be some readjustment, or revision of the Program. An old saying is often repeated that it is not wise to trade horses in the middle of the stream. That may be true at times, but if the horse is over his head in water, and can't swim, it would at least be safe to get off. It seems that the water is rising pretty high, and something must be done. If the Program can be adjusted so as to get the Cooperation of Southern Baptists, good and well. If not, we had better try to make it to the shore some other way.

## The Way Out

Suggestions are made by those who see the distressful conditions as to how we may get out of the difficulty.

Our President calls on the pastors to be patient, persistent and earnest in seeking to build up spiritual life, and enlist ALL our people.

The Western Recorder suggests as follows: "Let us get back to preaching missions—informing our people as to the needs, possibilities and achievements in every field." "Has not the time come to meet for fasting and prayer on our Cooperative back-sliding?"

The Home and Foreign Fields offers this solution: "Direct missions has the right of way in a New Testament program of world conquest for Christ, and if such a program were carried forward with success and power all other vitally related causes would prosper.....SAVE MISSIONS AND YOU SAVE ALL."

Here is brother Thiot's solution: "When we major on evangelism of the Scriptural kind, a revival will come from God, and when a God-sent revival comes, we will find in it the solution of the difficulties which confront us."

Dr. Lawrence says, Teach the churches the responsibility of the Great Commission then let them put into their budgets "definite adequate amounts" for Home and Foreign Missions, raise these amounts and send as designated amounts for Home and Foreign Missions, just as they raise and pay the pastor's salary.

The Baptist Courier suggests that the Executive Committee of the Southern Baptist Convention, together with the State Secretaries, be appointed as a joint committee to suggest division of funds, and consider such other questions as may come in connection with the Program.

No one of us knows just what is the wisest and best policy to pursue in regard to our condition. But we have the promise of wisdom from Him who does know.

## A Call to Prayer

I am suggesting that our President, Dr. W. J. McLothlin, appoint a day, as early as possible in April, to be designated as a DAY OF PRAYER, and call upon Southern Baptists to meet in their places of worship on that day and pray definitely for:

1. A Revival in our churches. "O Lord, revive thy work in the midst of the years."—Hab. 3:2.

2. Guidance in our plans. "He will guide you into all truth."—Jno. 16:13. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be

## WHAT GOD'S WORD TEACHES ABOUT WOMEN SPEAKING IN THE CHURCHES

(A. M. Overton)

It is with fear and trembling that we make any attempt to discuss this much mooted topic, but we, too, have convictions, which sometimes drive us to expression when we would rather keep quiet.

The good Editor of The Record, whom we all love and honor, in his editorial "Why Interest Lags" in the issue of February 12th, states his opinion that one of the causes of the decline in our missionary activities is to be found in the fact that women are speaking in our churches. He states that God has forbidden women to speak in the churches and for them to do so constitutes rebellion and because of rebellion God has withdrawn the spirit of missions from our people. Of course, if he is correct in his first affirmation, his conclusions must also be correct. But, in all humility, we beg to offer an objection to the statement that God has commanded women not to speak in the churches.

We are more interested in having the truth of God's Word than we are in substantiating our own opinions. If, and when, we are shown that the Word of God teaches that women should keep silence in our churches, then we shall immediately change our opinion. We believe that the Editor feels exactly the same way about it.

He quotes I Cor. 14:34 from the American Revised Version as proof of his statement. We will give verses 33-35 from the Authorized version. "For God is not the author of confusion, but of peace, as in all the churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are under commandment to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

In his quotation, the Editor makes the expression "as in all the churches of the saints" a comparative clause belonging to verse 34. We know very little about the Greek, but the Greek text in our possession plainly shows a period following the word "saints." This being so, the exhortation becomes more particular than general. This idea is further strengthened when we note the introduction to the letter, "unto the church of God at Corinth." The Editor makes the expression "with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's" modify the "church of God at Corinth" when its very position indicates that it modifies the expression "called to be saints." The point we are making is that I Corinthians is a particular letter and not a general. This being so, the peculiar conditions at Corinth might have had something to do with the things Paul wrote to them.

That there had been confusion at Corinth is indicated by verse 33 quoted above. That this confusion was partially, at least, caused by the Corinthian women "chattering" in the church, may safely be inferred from verses 34 and 35. (The Greek word "laleo" translated "speak" has for its primary meaning, so scholars say, "to chatter.") This maybe, is the explanation why Paul gives this exhortation.

If we literally interpret verse 34, "Let your women keep silence in the churches," it will mean that the women shall not sing, for certainly no one can sing without speaking, even though some of this modern "hi-falutin" singing is an unknown tongue. See Col. 3:16.

The expression "keep silence in the churches" does not have reference to the church house, for they had no church houses at that time. It must mean "let the women of the churches keep silence." We believe that this is the literal interpretation of it. If so, then the Great Commission, Mark 16:15, Matt. 28:19, 20, Acts 1:8, cannot be obeyed by women. If on the other hand it means that they shall keep silence while in the church house, they are forbidden to teach in the Sunday School, train in the B.Y.P.U., and lead in the W.M.U. Still someone may say that it means that the women are to keep silence while in the

church meetings. If so, all singing, testifying, etc., are forbidden.

Then what if they desire to learn something? Shall they not ask questions? This scripture says not, but that they shall ask their husbands at home. This is quite hard on those poor women who have no husbands. A strictly literal interpretation of this scripture, therefore, is impossible. But, if truly interpreted in the light of other scripture we will easily understand that Paul must have had a particular case in mind.

In I Tim. 2:12, which the editor also quoted, Paul says, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Here Paul plainly gives his personal opinion. He also states that woman is not to usurp authority over man. If this scripture is taken in consideration with I Cor. 14:34, light is shed upon the thing Paul had in mind.

Paul also says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 5:28. Did God speak through Paul here?

This same Paul said in Romans 16:1-4, "I commend you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles."

If Phebe was a church servant or officer, was she ever to speak? If Paul commended her to the Romans could she make her request known in the church?

If we interpret I Tim. 1:12 as rigidly as the Editor interprets I Cor. 14:34, then Priscilla committed a great sin in Acts 18:26 when she, with her husband, Aquila, taught Apollos the way of the Lord more perfectly.

In Paul's letter to the Philippians he urges them to give assistance to the women "who labored with me in the gospel." Phil. 4:3. Here he does not seem to have such an aversion to women's service.

Heathenism and paganism had relegated woman to a place of a chattel and an abject slave. Christ Jesus lifted her and placed her on an equal with man. No word of the Lord Jesus can ever be marshalled forth in opposition to woman's taking her rightful place along with man as workers in His cause. If He had desired that she should keep always on the back seat and say nothing, He had abundant opportunities for so teaching. She ministered to Him while He was here (Matt. 27:55, 56), anointed His head with precious ointment (Mark 14:3), washed His feet with her tears (Luke 7:37, 38), remained at the cross until the last (Mark 15:47), and first greeted Him at the open tomb (John 20:1), and first proclaimed the resurrection (Matt. 28:8); still nowhere does He reprove her for her zeal and devotion of service.

For women to "run" church affairs when there are any men who can and will take the lead, is not only a violation of scripture, but also of good taste and common sense. Woman's richest field of opportunity and service does not include the usurpation of authority, and the real, true woman does not desire to do so. But we wonder what would be conditions now in hundreds of communities, if in the past the good women had not gone ahead with the Sunday school and church work, when there were no men who would or could keep them going. We also wonder if the great Eighteenth Amendment to our Constitution would have so soon been adopted if the women had not stood up in our churches and pled for temperance. To say that God's word forbids women from doing these things, as well as to sing, to pray and to teach, is beyond our power of comprehension of the letter and spirit of the whole Bible. And we believe that we are as willing to see the truth as anyone else.

The Lord did not select a woman to be an apostle and we do not find a New Testament example

of a woman pastor, therefore we conclude the Lord intends that man shall occupy the office of an ordained minister of the gospel. But there are so many cases of women serving in other capacities in New Testament days, and so rich does the Lord bless their service now, that we will have to see more than a twisted interpretation of one of Paul's particular letters to make us believe that God forbids women from speaking in the churches.

Our observation and experience has been that for every woman in rebellion against the will of God, you will find at least two men. If the Lord has ever more richly blessed those churches that bar the voice of woman, we have never seen or heard of it.

No, brother Editor, while we heartily agree with you that our troubles are the result of our rebellion against God, we believe that the missionary decline cannot be rightfully laid at the feet of our women speaking in our churches. Baldwin, Mississippi.

## HEART OF THE SERMON

Samuel Judson Porter, Pastor  
First Baptist Church, Washington, D. C.

## WINNING THROUGH PATIENCE

This is the ability to hold on, to bear up under pressure, to wait without fretting. Impatience is one of the most common and demoralizing of human vices. It works ruin with the nobler life of men and plays havoc with their most promising plans. Men start to build towers, but do not finish them; they put their hand to the plow, but look back when they strike a root or a rock in the ground. Those who mount up like eagles often come down before the flight is finished; those who run for a while like spirited horses frequently drop out of the race exhausted. Most of the world's work is done by men and women who walk and do not faint. Patience is not a flower dropped down from heaven, but a rare plant that grows among the thorns of earth. "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience." "In your patience ye shall win your souls."

The Baptist Bible Institute is Southern Baptists' greatest missionary opportunity. Answer with your gifts.—W. W. Hamilton, President, New Orleans.

Dr. L. T. Lowrey, president of Blue Mountain College, made a happy impression at Brookhaven. He said here was where he taught his first Sunday School class when Claud Bennett was superintendent and he himself was president of "Fair River University". He said at Blue Mountain they try to get those representing various departments of Baptist work before their students. Pictures of institutions and workers are kept before them. On the first Sunday in each session a talk is made to them about uniting with the church, and 42 per cent of them are members. All are required to attend Sunday School. The superintendent talks to them about the cooperative program. Pledges are taken and more than two-thirds are contributors. A former missionary is in the faculty. They have stereopticon lectures on missions. The college will run within its income this year.

Pastor J. J. Mayfield of Canton said they have only seven churches in Madison County and only two resident pastors, he being the only one who was in attendance at Brookhaven. Most of the churches have a budget and divide fairly with the cooperative program. One of them, Farmhaven, has made a great record and gives 50-50 to local and denominational work. Canton has a double budget and keeps the accounts separate.

Pastor S. H. Jones of Norfield is a student in the Baptist Bible Institute. He told of its work in an address at Brookhaven, showing that the Institute students do \$40,000 worth of work for missions each year in New Orleans for which they receive no compensation, at no cost to the mission boards. It is sending out trained men and women in sympathy with the cooperative program.

# "SHE HATH WROUGHT A GOOD WORK"

By William James Robinson, A.M., D.D.

"Whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). "Who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). These passages give an insight into the character and conduct of our Lord that could only be gained by those who had the most intimate relations with him.

The greatest imagination and the most gifted tongue inspired by the profoundest personal admiration could pronounce no greater eulogy than these few simple words. Their sublimity is in the fact that words are inadequate to tell the story of his unselfish service. Officers said of him: "Never man spake like this man". Millions can truly say never man served like this man. His conduct has inspired his disciples to the noblest heroism and the most unselfish service in the annals of men. And though nearly two thousand years stretch their weary length between Calvary's tragedy and today he is still the incomparable leader in philanthropy and will continue to be the unchallenged leader in doing good till time shall be no more.

"And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head". Read all of this beautiful story in Mark 14:3-9.

Some of those present were sorely displeased and murmured against her saying: "Why was this waste of this ointment made? For it might have been sold for more than three hundred pence and given to the poor". Jesus approved her deed and reminded them that they could help the poor any day but not so with him. No doubt Judas led the criticism because he was the treasurer of the disciples, and being a thief would have gladly stolen this sum had it been committed to his care.

Mary greatly loved her Lord and wanted to adequately express her devotion to him. His words of approval must have been the sweetest music to her soul and filled it with rapturous joy.

We gladly accept Jesus' statement regarding her act because he sees things perfectly. He saw the inmost secrets of her heart and the motive that prompted her to anoint him. She meant to greatly honor him, but she did far more than she had designed. Unselfish love always walks humbly and does immensely more than it sees in its deeds.

Jesus has dwelt eternally in the realm of the beautiful and is fully acquainted with all of its qualities. He is the creator of beauty. It is the very atmosphere of his heavenly abode. He has charged all nature with it as the atmosphere fills space. We have only to see the work of his hands as he designed it in order to see entrancing and incomparable beauty.

Mary's deed was beautiful in its motive. She had no other desire than to honor him as her Savior and Lord. No thought of personal compensation in any sense had any place in her plans. It was an act intended solely to express her love and to commend him to the affection of others. Believing him to be the Son of God she believed he was worthy of all honor.

Her act was born of profound love for him. The object of one's love is a revelation of one's character. To truly love the Lord is the noblest act of a human being. It exalts and purifies the soul and produces blameless conduct. If men only loved the Lord as they are capable of loving him and as he deserves to be loved all our social ills would vanish.

A deed can not be beautiful if prompted by an ignoble motive. No doubt Judas did his very best to approach Jesus in the most becoming manner when he traitorously kissed him. His act may have been as graceful as human genius could design, but his motive was so vile that his gracious bearing only added depth to his shameless treachery. The simplest deed, giving a cup of cold water, is great in the Master's sight if

prompted by the right motive; but no amount of sacrifice can gain his approval if it is prompted by a sinister motive. Love alone wins his commendation.

Small deeds are beautiful when they are prompted by right motives and determined by limited resources. "Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want cast in all that she had, even all her living" (Mk. 12:43,44). Commercially her gift was a negligible trifle, but embalmed in her love its price was above rubies.

This anointing was beautiful in its wrecklessness. It was her most precious possession and she unselfishly bestowed it upon God's unspeakable gift to her. She gladly gave her one treasure to honor him who was more than every earthly treasure to her. Measured by our standards it was extravagance. A small amount would have anointed him. When we remember who he was and that he said: "She is come aforehand to anoint my body to the burying" it was not too much.

She gave it all—it was a very valuable gift, but sacrificial service is the offering that honors our Savior. Daniel went to the lion's den rather than disobey his God. His three companions chose the fiery furnace rather than idolatry. In modern times thousands have endured vile dungeons, tortures, fire and sword to seal their witness for him not counting it too much. Judson, Carey, Morrison and numerous others have endured heathendom for his sake. But millions who have sacrificed nothing for him claim his salvation. How dare they do it?

It was beautiful in its uniqueness. She planned it and executed it herself. It was impossible for her to make Martha's contribution or in any wise serve for another. Each one must serve the Lord for himself and according to his ability. One's love determines one's gifts and evaluates one's service.

The alabaster was truly love's contribution. Love is always eager and inventive and will find a way to serve. It recognizes no barriers, acknowledges no obstacles and never rests till it finds a way to express itself. Love's sacrifices are the beauty and glory of Christian character.

It was beautiful in its timeliness. Nicodemus anointed his crucified body with one hundred pounds of myrrh, but he was dead then. Mary beat death to him and anointed his living body. He wanted human love and this woman supplied it and enriched his last days and gladdened her own soul. Love bestowed on Jesus is never wasted.

The outcome was glorious. It made Mary's name immortal. "Verily I say unto you, whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial for her" (Mk. 14:9). No more glorious monument, and certainly no one so enduring, could have been designed. Selfishness never erected a blameless monument. Love alone does that.

We naturally want to be remembered. But it is true that the places that know us now will soon know us no more. Few care for the best of us, and fewer still will remember us long after we are gone from the walks of men. But if we truly love Jesus he will never leave us nor forsake us.

This anointing helped Jesus. It nerved him for the ordeal of death. Judas placed no value on such gifts, neither did he place much value on his own soul. When men value their souls they value Jesus and offer to him the sweet incense of love.

This immortal deed has helped multitudes through the ages, and its blessedness is not abating. It has caused love to bestow its gifts on the unlovely and transform them into flaming evangelists of redeeming grace. God alone knows the good this one deed has accomplished and eternity alone can reveal it.

Many earnest souls ask how they can love him so as to win his approbation. Ponder these words well. "Inasmuch as ye have done it unto

one of the least of these my brethren, ye have done it unto me . . . Verily I say unto you, inasmuch as ye did it not to one of the least of these, yet did it not to me" (Matt. 25:40,45). The meaning of these words is clear to all.

Profound love for God and his Son is the greatest treasure any soul can have. Not to love them is poverty that can not be relieved.

Whatever else this generation of Christians needs to do, the thing most needed is greater love for the Lord, one another, and lost souls. We are fabulously rich in this world's goods. Shall we continue to receive the grace of God in vain? When we love the Lord as we should heralds of the cross will quickly encircle the globe.

Kansas City, Mo.

—BR—

Continued from page 2

great tribulation the contest is between Christ and the beast ruler, the "man of Sin". It is worship the beast or be killed; hence, the angel with the everlasting gospel flying in the midst of heaven, and preaching "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of water". Verses 6-7. During the present dispensation angels are not permitted to preach the gospel; therefore preaching the gospel by this angel proves that a new dispensation has begun. It furthermore proves that God is merciful to a lost world up to the last months before Jesus returns in person to set up his kingdom after the kingdoms of earth have been destroyed.

In keeping with that mercy just mentioned, another angel, as a warning, proclaims the certain and eternal doom, (not annihilation), of all who receive the mark of the beast and worship him and his image.

In verse eight is introduced the fact of the fall of Babylon, but the details of her destruction are not given until chapter eighteen is reached.

Verse thirteen is a favorite text with many preachers for funeral sermons, and is true of Christians who die now; but primarily it was spoken as an encouragement to those who were suffering death rather than worship the beast and his image. It may "serve a good purpose" as a funeral text now, but it is never right to take a passage out of its setting and use it for a purpose without explaining its meaning or purpose for which it was given.

Beginning with verse fourteen and running on through to the close of the chapter, we have brought before us the things immediately preceding the battle of Armageddon, also the battle itself in part. In verse fourteen, Christ is coming upon a cloud with his sharp sickle in his hand, ready to reap the earth of her wicked ones. The temple mentioned in verse fifteen is the new one in Jerusalem, where the conflict has been raging. The angel mentioned in that verse is evidently one that has been ministering there to the redeemed; to those who have refused the worship of the beast. Having finished the work assigned him, he cries to Jesus "the time is come for thee to reap". In regard to the angel of verse seventeen, we are distinctly told that he came out of the temple in heaven. Still another angel came from the altar. All of these assist Jesus in gathering the vine of the earth (the wicked ones) and casting it "into the great winepress of the wrath of God". Here it is plain that we have figurative language because in verse twenty we are told "and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs". (Two hundred miles.) From this we are to understand that the forces of unrighteousness formed an army two hundred miles long. How the soldiers of this army were killed we are not told until we reach chapter nineteen.

In the light of the Bible, it looks strange that sensible people will align themselves with the powers of wickedness rather than trust Jesus and be saved.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Mrs. D. M. Nelson, Clinton, Miss.  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. W. J. Davis, Jackson, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## BAPTIST WOMAN'S MISSIONARY UNION CONVENTION---APRIL 7 - 9, JACKSON, MISSISSIPPI

### Attention!

PLEASE SEND YOUR NAME TO MRS. B. B. RICHARDSON, 656 N. STATE ST., JACKSON, MISS., if you expect to attend the State W. M. U. Convention. It will help the homes committee to make preparation for our coming and when you get here you will not have to wait to be assigned. It is also a matter of courtesy to our hostesses.

—o—  
"That the world may know" is our watchword that we are trying to incorporate in our thinking during these days of 1931. As we grasp the purpose of our Woman's Missionary Union so vividly expressed in our watchword, our responsibility deepens and there is a sincere longing in our hearts to be better able to make Him known to the world. At our State meeting we will endeavor to magnify the Christ in our program in such a way, each woman will go away with this message "I have seen the Lord". I know of no better way to renew our zeal for the Master, than to spend April 7-9 in our Convention.

We are expecting you to make a sacrifice to come but whatever you spend in His name He will repay.

—o—  
Wednesday afternoon, April 8th, at 5:30 we will have a Y. W. A. banquet for all Y. W. A.'s, both College and local, together with their counselors. Mrs. L. R. Williams is planning a very attractive program. This is always a very happy occasion for the girls who attend the Conventions. Make your plans now to attend and enjoy the fellowship, food and spiritual feast that will await you.

—o—  
Miss Kathleen Mallory writes that at the May meeting in Birmingham the W. M. U. will have a "tableful" of W. M. S. year books. It matters not how simple a year book you have made to use in your local society, please send a copy of it to Miss Kathleen Mallory, 1111 Comer Building, Birmingham, Ala., not later than April 15. It may prove suggestive to other delegates or visitors at the Southwide W. M. U. meeting.

—o—  
We are happy over the reports that are being received daily regarding the March Week of Prayer. I find myself impatiently waiting for a final report from the whole W. M. U. Hope each organization will send in your check to Dr. Gunter within the next week, certainly not later than March 28th.

—o—  
This comes from a paragraph of a letter from a W. M. S. President: "First let me tell you about our Prayer week, the best in our history; we had four programs, the best planned and the best given we've ever had. We had sixty present last Monday at the church for the general meeting and the first Week of Prayer program; well we started last Sunday, our pastor setting a fine pace for the week, preaching on Home Missions, using some of the material from Royal Service; Tuesday our new circle, the Young Matrons brought 'Mountain Missions' in a very splendid way, we had forty-seven present; Wednesday night the Sunbeams gave the program on our work in Cuba, we had seventy-six present; Thursday night our Y. W. A.'s did their best on 'Border Trails', we had fifty-two present. We had twenty-five women who did not miss a single meeting! Our W. M. S. offering was ONE HUNDRED

DOLLARS; the Y. W. A. gave ELEVEN dollars and the Sunbeams FOUR dollars and twenty cents. How happy I am! The best we've ever done, and the hardest times, financially speaking." (This president prayed, planned and promoted! What a commendable way to do the Lord's work.)

—o—  
This comes from a smaller W. M. S.: "We spent the day at the church—heretofore we had never observed more than one afternoon during the Weeks of Prayer—we had a veritable feast of spiritual things the entire day. Our pastor was with us, leading the devotional for us. We observed parts of all the programs; the young people having an hour during the afternoon, which was the greatest inspiration we had during the day. We set our goal higher than ever before and prayed that we would reach it. When our offering was taken we found we had gone over the goal set, more than twenty per cent. This is one of the highest points in the history of our church." Pickens W. M. S. (He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.)

—o—  
Pingtu, Shantung, China,  
Feb. 13, 1931.

My dear Friends:—

We hear much of the financial depression at home at the present time. Rumors have come, that public schools would necessarily be closed; truly hope this will not be. I do know that many banks have had to close at least temporarily. Hope they have been able to reopen, however. But there must be much real suffering and such as our U. S. people have not been accustomed to seeing. It must be hard on many people, especially the unemployed. Our hearts go out to you in this time of distress. May it not be that God is calling us to seek His face and call upon Him and turn from so much that comes between us and our Heavenly Father? Of course you cannot begin to know life as we see it here in China, but the difference is that, this is a nation whose God is not the Lord. "Blessed is the nation whose God is the Lord". We have access to the throne, unless our sins separate us from Him. But these in this heathen land cannot go to Him. Recently during a severe cold spell many underdressed froze to death. This and many such hard things are not uncommon here. But our God is the Lord, let us turn wholeheartedly to Him, confessing our sins and begging forgiveness and He will hear and heal our land. O, that our nation might have a great sweeping revival. The kind that has time for the old out of date family altar, even in the busiest seasons. The kind that counts even the mid-week prayer meeting to be of great importance. We need a revival that will cause Christian people to pray, truly pray for sinners to be convicted of sin and turn to Christ for salvation. O, that we could be conscious of His presence hourly in every thing that we do and say. Is it not that "There standeth one in our midst whom we know not", Jno. 1:26? He is waiting to be gracious but He wants our hearts. It may be that He is using this method to call us back to Him.

Thanks to our Father, our nation was builded on the firm foundation of Christ and the cross. The closer we stick to this the more we can claim His blessings. God grant that our self seeking

hearts may turn and seek His will in every detail in every day living. He is waiting to be gracious.

Our God still hears His children when they pray. The following happened to one of our faithful pastors last week.

China is still torn by wars and lawlessness on every side. Many children all through the country are continually being taken and held for ransom. So far the Christians had been practically free from this suffering. But Monday night, Feb. 12, armed men entered the home of this pastor and took away the nephew of the home (he and his brother live together, as is the custom in most Chinese homes). A note was left telling where their representative might be found and when to consult as to the ransom required for the redemption of the 12 year old nephew. The Christians fell on their knees pleading with the Father to deliver the child without ransom, and save him from harm, and that the heathen people might know that there is a true and living God and that He is our God and can rescue His own in times of trial. At the stated time two men went for the consultation; the ransom required was many times more than all the family possessions would bring. But we were praying night and day that He would work the miracle for us. Another interview was required, to discuss where and how the child might be delivered and to reduce the ransom price if possible. But still the Christians held on in prayer, believing that He would answer. On the afternoon of the 6th two men went again to consult, but before they could have gotten to the robber den the child was safely at home. Those appointed to watch the captives must have become alarmed and moved this child and another to the outskirts of a walled town, placing them in a dry well and leaving them there, probably expecting to return at night fall and move them, but two children on knowing about it notified the town officials. Whereupon they were taken out of said well, and the townsmen, fearing they might be accused of aiding bandits, escorted the two boys to their respective homes. Needless to say there was great rejoicing when this boy returned home all unharmed and no ransom required. But the two men! Would the bandits hold them in lieu of the boy? This was cause for united prayer. God completed His miracle by not allowing the bandits to even know of the escape of the children until the men were safely back in their own homes. The people far and near recognize the hand of God in this delivery. We praise God for answering this prayer and believe it will cause others to seek our God and turn to Him and live.

Sad beyond expression is the fact that the millions have been taken captive by Satan at his will, the RANSOM PRICE PAID in full and they do not know. Will you not pray definitely with us this year that many may know that in Christ there is freedom? The past few months have been very precious because many have been born into His Kingdom and we are praying that this will be the best year in soul saving that we have known. He hears us when we truly pray. We are counting on your help in this way. He is counting on you too. He is expecting that we will lead them to the marvelous light in Christ.

Your sister in Christ,

Pearl Caldwell.

The Baptist  
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## East Miss Depart

By R. L.

### A Prayer

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at the church.

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His service.

When I arose  
boys and young  
moved. The lead  
a hearty "Amen"  
happy. And as  
never happier in  
home feeling as i

# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.  
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### A Prayer Meeting

It was many years ago. I was a  
young married man, a teacher in  
the public schools, and had some  
months before located in the com-  
munity. There was a Baptist church  
in the community that had once-a-  
month preaching on Saturday and  
Sunday, but there was neither  
prayer-meeting nor Sunday School  
at the church.

I had grown careless towards the  
church, lived inconsistent and had  
permitted my name to be dropped  
from the church roll. So I was in  
no special condition to encourage the  
beginning of these needed meetings  
in the church. However, some of  
the young men who were members  
of the church suggested that we  
have prayer-meeting at the church  
one night each week. I agreed to  
meet them there. So one Wednes-  
day night we met at the church,  
some twelve or fifteen of the young  
men and boys of the community.

One of the young men was active  
in the church work and led in prayer  
in the church life. He read a pass-  
age from the word of God, we sang  
one of the old hymns and he led us  
to the throne of grace in prayer. It  
was a solemn moment to me. My  
past life rose up before me and  
caused my heart to almost burst  
with shame and regret. There was  
a hush over that crowd of boys that  
I had never experienced. Another  
song and the leader said, "Will some  
one volunteer to lead in prayer?"  
There was silence for a full minute  
it seemed, not a word was said; but  
I could not longer resist the call of  
the Eternal Father, so I almost fell  
down by the bench where I was sit-  
ting and poured out my very soul  
to my God. I prayed mostly for  
forgiveness for myself because of  
my misspent life; then followed a  
rededication of my life to Him and  
His service.

When I arose that gathering of  
boys and young men were deeply  
moved. The leader responded with  
a hearty "Amen!" and all seemed  
happy. And as for myself I was  
never happier in my life. I went  
home feeling as if I was walking on

air. Joy inexpressible welled up in  
my soul and I prayed and thanked  
God all the way back home. This  
prayer-meeting had made me to re-  
alize just the sinfulness of my dis-  
obedient life. It was God's means  
of bringing me back to him and his  
service.

I was then living about ten miles  
from my old home church where I  
was baptized and where I held mem-  
bership when my name was stricken  
from the church roll. On the next  
meeting day on Saturday I told my  
wife that I must go back to old Mt.  
Sinai Church that day. I had not  
told her my feelings or why I was  
going back. When I arrived at the  
old church the small Saturday con-  
gregation was present and the same  
minister who had baptized me some  
years before was the pastor and  
preached that day. I do not think  
I ever heard a better sermon than  
this unlearned Baptist preacher de-  
livered on this occasion. Scarcely  
had he come down out of the stand  
when I met him and told him that I  
wanted to come back into the church  
and to the service of my Lord. Many  
eyes were filled with tears and there  
was glad rejoicing. And I was hap-  
py again.

Next morning I was at church  
again. The pastor asked me to read  
a passage from the Word and pray  
before services. I had not done any-  
thing like this before, but I agreed  
to try. I remember yet the passage  
I read: Luke 18th chapter, and the  
first verse reads, "And he spake a  
parable unto them to this end, that  
men ought always to pray and not  
to faint". The pastor delivered an-  
other comforting sermon, after  
which I returned to my home. I  
was never before quite so rejoicing  
as on my way home on this Sunday  
afternoon in May. I prayed and  
preached and had communion sweet  
with my Lord as I rode my mule  
back home that afternoon.

The reading of Dr. Lowe's articles  
on Family Worship somehow  
brought the sweet memories of that  
far-away prayer-meeting back to  
mind and made me to realize the  
wonderful power of prayer and the  
far-reaching results of this one  
prayer-meeting in the old church  
back amid the hills of old Neshoba.  
I will never cease to praise my Sa-  
vior for calling me back to Him,  
and thanking those young Christians  
for leading me on and out into His  
service. "O happy day, that fixed  
my choice, on Thee, my Savior and  
my God".

### Notes and Comments

Rev. Clyde Breland, pastor of  
First Baptist Church, Richmond,  
Ky., writes that after a twelve  
months drouth good rains and con-  
siderable snow have fallen and  
things are looking much better.

Rev. S. J. Rhodes, pastor of Oak-  
land Baptist Church, has been con-  
nected with the influenza the past  
week, but is coming out from its  
grip at this writing.

I am reading Hon. W. J. Bryan's  
good book, "In His Image". I am  
enjoying it and receiving profit. If  
you have a friend who is skeptical  
it will help him to read the book.  
Bryan was sound in the faith along  
this line.

Our aged friend, Bro. Levi Wil-  
liams, is seriously ill at the home of  
his son, Albert Williams, who lives  
seven miles east of Coffeeville. It  
is feared that he will never get up  
from his sick bed. He is a good  
man and worthy Baptist.

The Coffeeville Baptist Church is  
making an effort to have trucks go  
into the rural district just out from  
town and bring in those who can-  
not find a conveyance and are too  
far out to walk. This would prac-  
tically double the size of our Sun-  
day School and church attendance.

The first Sunday in April, Easter  
Sunday, we are to have a combina-  
tion of services at the Coffeeville  
Baptist Church. Mrs. Velma Gil-  
bert's Intermediate class, "On  
Timers", will render a short song  
program, then we will have a short  
memorial service in memory of Mrs.  
Gunter, then celebrate the Lord's  
Supper and close with a baptismal  
service. These services will be very  
appropriate for Easter Sunday, as  
our church never puts on a special  
Easter program, for every Sunday  
is Easter with us.

Dr. R. B. Gunter preached for  
Pastor Rhodes at Spring Hill  
Church, near Oakland, second Sun-  
day, and for the writer the third  
Sunday.

One hundred and eleven years  
takes you back almost to the year  
one of Baptist organized work in  
Mississippi, when the state was only  
three years old. Marion County As-  
sociation minutes show that the  
meeting, last October was the one  
hundred and eleventh. Talk about  
"forests primeval"! There were no  
such pine trees anywhere as were  
in that territory. But now they have  
more Baptists than big trees. Ap-  
parently the oldest church in the as-  
sociation is Antioch, organized in  
1808; and the youngest is Green-  
ville, organized in 1923. There is a  
total membership in the 22 churches  
of 4,845. There were baptized last  
year 157 people, 37 at Columbia and  
25 at Bunker Hill. Four churches  
reported no baptisms. Only five  
churches report gifts to the cooper-  
ative program. Somehow we think  
this must be a mistake in the rec-  
ords. Two others gave to special  
missions. \$3,441 was the amount  
given to the cooperative program.

Sunday, March the 15th, was a  
great day for Second Ave. Baptist  
Church, Laurel, Miss. Twelve mem-  
bers were received into the church,  
nine on a profession of faith, mak-  
ing 28 since January first. Our  
church is in the midst of a "Soul  
Winning Campaign"; for the past  
six months we have had on a pro-  
gram of "Preparedness". Brother  
Fagan began by teaching the book  
of Romans, then Acts, Hebrews and  
Job. He has taught the "True Func-  
tion of a Sunday School", and is  
now teaching the Sunday School  
Manual. We have the best corps  
of trained workers we have ever  
had. We are planning an extensive  
campaign in B. Y. P. U. work, be-  
ginning April 26, when we expect  
greater things. May God be glori-  
fied.

### FOREST BAPTIST CHURCH

February has been a month of ac-  
tivity, development and achievement  
in our church. A series of study  
courses has been conducted in the  
various departments, and we were  
fortunate in having with us as in-  
structors in our Sunday School In-  
stitute Miss Vera Cameron, J. E.  
Byrd and E. C. Williams; the sum  
total of whose contributions is incal-  
culable. As a continuation of these  
courses our pastor conducted a class  
study in the Sunday School Manual.  
There was splendid attendance at  
these meetings, and a goodly num-  
ber finished the courses; receiving  
Sunday School diplomas and seals.  
We feel that we can rate this espe-  
cial adaptation as among one of the  
most remarkable responses made by  
the church.

The effects of the B. Y. P. U.  
training courses are still outstand-  
ing—twenty-eight new members  
were enrolled in February. Much  
interest is being devoted to the pro-  
grams with a vision of building for  
the future in searching out and de-  
veloping talent. This seems to be  
the best growing season for produc-  
ing great Christians our church has  
ever known.

Continued interest is manifested  
in our Sunday School which is a  
challenge to the entire membership  
for greater efforts in enlistment. We  
now have an enrollment of two hun-  
dred ninety-eight. The interest in  
our mid-week prayer meeting com-  
mends itself in good attendance. We  
never have fewer than one hundred  
present; our high peak attendance  
being one hundred sixty-three.

Our W. M. U. is doing splendid  
work entering seriously and with  
great spirit into the responsibilities  
created by this position; sponsoring  
every phase of its work except the  
Y. W. A. This organization is an-  
ticipated with confidence.

Our building committee has re-  
cently completed some much needed  
repair work and improvements in  
our Sunday School departments—ef-  
fecting a complete renovation of the  
Primary, Junior and Intermediate  
assembly rooms.

Mrs. Howard, the beloved wife of  
our pastor, is very active in all  
phases of church work. She dem-  
onstrated her power of co-ordina-  
tion this week when she perfected  
an organization known as the Busi-  
ness Woman's Circle of the W. M.  
S. There were 24 charter members  
with a number of other prospective  
enlistments.

Bro. Howard, our able and much  
loved pastor, is in Louisville, Ky.,  
this week attending a Sunday School  
and Church Administration Confer-  
ence. We await his return with the  
assurance that the inspiration re-  
ceived from these meetings will en-  
able him to better carry on his work  
already so capably outlined, which  
is his salient characteristic.

This has been a month of spiri-  
tual growth—the visible results being  
twenty-three additions to the  
church.

—Church Reporter.

Teacher: "Johnny, to what class  
of the animal kingdom do I be-  
long?"

Johnny: "I don't know, teacher.  
Pa says you're an old hen, and ma  
says you're an old cat."

## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR MARCH 22, 1931

(L. D. Posey, Itta Bena, Miss.)

Subject: The Use and Abuse of God's Gifts.

Golden Text: Be not drunken with wine, wherein is excess, but be filled with the Spirit. Gal. 5:18.

The student should read all of the twelfth chapter of Luke, the one from which this lesson is taken.

#### Introduction

A glance at the subject of the lesson for this date, then at the golden text, then at the general subject of temperance, and next the subjects for the four departments of the school as published in *The Teacher for March*, will make a thoughtful person realize how difficult it is for a person to write helpfully on all these divisions in the space allotted in our paper for this work. "The use and abuse of God's gifts," the limitless subject of "temperance" and the "enslaving power of strong drink"; any one of these would require more space than the Editor can spare for all. So, there is but one thing to do, namely, just give a few thoughts on each subject and stop.

#### The Lesson Studied

Luke 12:16-21, gives the parable commonly known as that of the rich fool. Let it be said once for all, that rich people are not the only ones that are fools. Some poor people belong to that class.

The man of this parable was a fool first of all because he did not recognize God as the source whence all his riches came. But some poor people do the same. We all have access to free sunshine, all we can use, more pure fresh air than we can breathe, and more water than we can drink. These are the three most important things, so far as this life is concerned; but how many, either rich or poor, recognize God as the source from which they come? The winter now passing has been one of the most favorable ever experienced in this country. How many, either rich or poor, are showing their gratitude to God by humbling themselves and consecrating their lives and their possessions to his service?

This rich man was a fool because he took thought only for the present, the material side of life. He thought not of the great eternity beyond the hour when the death damp shall stand on his brow. But the multitudes of the poor seem as little concerned about the Spiritual as was this rich fool. They seem to care for nought but the "passing show." If they can get in on that, they seem to feel that all is well. They live as though they expected to live always; or if die they must, that would end it all.

This rich man was a fool because he failed to realize that his life, that which he prized most, was not altogether in his power to keep; and when least expecting it, it was taken away. The same seems to be true with the multitudes of the human race. That most desired cannot be held one minute beyond the

will of God. Then since we are so helpless, how humble we should be.

In this chapter from verse 22 to 34, we have what Jesus said about God's care of the ravens, the lilies and the grass; and his appeal to men to seek the kingdom of God first with the assurance that other necessary things would be added.

Beginning with verse 35 and closing with verse 40, is a parable by which Jesus taught about his second coming, and which he closed by saying, "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not."

Then from verse 41 to the close of verse 48, we have the scripture from which the remainder of the lesson for this date is taken. While it speaks about the servant who was unmercifully harsh and became a drunkard, it too is a parable on the second coming of Christ. This last parable is an exact picture of the great majority of church members now. They do not believe that Jesus is coming any time soon. Most of them are ignorant of the fact that the scriptures have been fulfilled to the point that we may expect him to come for his wise virgin type of Christians almost any time. In their ignorance of Bible teaching they are fulfilling the prophecy for this age, just as the Jews did his first coming. That is the reason we now have the great apostasy that is upon us. Read II Thess. 2:1-3; II Pet. 3:1-7.

One outstanding truth of this last parable is that people are held responsible in proportion to their opportunities. A feature of this truth is that people are responsible for what they might have learned or done, but did not. That being true, Baptists are in for a severe chastising. We have had the truth and knew to give it to the world, but have signally failed to do our duty. Therefore, we must "be beaten with many stripes." Verse 47. Twelve years ago, one-half the heathen of the world looked to Southern Baptists for the gospel of Christ. We were able to give it to them, but would not do so to the limit of our ability. We have spent our millions providing fine church houses and sumptuous living every day while the heathen have gone to hell. Now we can hardly raise enough money to keep our creditors from calling the loans made to us. Sad plight indeed. But "Be not deceived. God is not mocked: for whatsoever a man soweth, that shall he reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7-8. This is true of denominations as well as individuals.

Whiskey conditions are bad now I admit, but no comparison to what they were in saloon days. I have lived in the heart of the delta six years, and have been on the streets almost every Saturday during that time; and all told, I have not seen as many as a dozen different men who were too drunk to take care of themselves. I am reliably informed that during saloon days, that many

might be seen here almost any Saturday afternoon. Then those who know about saloon conditions, know that if not under the same roof with the saloon, somewhere near was to be found the bawdy house and gambling hell.

In my judgment, if the Democratic party don't want to get another "licking" they better not try to ram another "wet" presidential nominee down our throats. Two things I expect to do as long as I have strength: I expect to preach and write the message of the gospel, and fight the organized whiskey power. "So mote it be."

The Fannie Traylor Auxiliary (Intermediate G. A.) of Shady Grove Church (Copolah County) met in the home of their efficient leader, Mrs. M. R. Beasley, in an all day meeting, last Saturday, March 7th. This was a day well spent in a worthwhile way. The greater part of the forenoon was spent in study and teaching of the G. A. Manual by our leader. After taking the examination we were ushered in the dining room, where we found a beautiful table bountifully supplied with "good eats". Um'm, but how we hungry girls did "appreciate" ourselves around this tempting table with our cheerful hostess, who knows how to win the love of Intermediates. I forgot to say we "hiked" to Mrs. Beasley's, some of us walking three miles. That will help to account for our ravenous appetites. Immediately after luncheon Mrs. Beasley took us for another two mile hike for exercise, which we enjoyed to the fullest extent. At 3 o'clock we came back into the living room for our Home Mission program and offering, every member present except one, Pauline Hemphill, who was sick in bed with the flu.

The following program was rendered:

#### Program—Home Missions

Dorothy Russell, President, leader of program.

Devotion by Counselor, Mrs. Beasley; reading from Nehemiah, subject, "And they built the wall for the people had a mind to work"; also John 15:1-7, "Jesus the light of the house".

Prayer by Mrs. Beasley, "That we may be shining lights for Jesus" in our Home Missions.

Jessie May King—A Ministry of Love to a Homeless People.

Mildred King—Is It Worth While? Earline James—Into Sunrise at Havana.

Wilanna King—In the Heart of the South.

Ruby Moore—Silent Power for Seeking Hearts.

Louise Carlisle—A Race Apart.

Edith Pearl Bass—How Every One Can Help.

Susie Barber—Shall Africa Call in Vain—Next Door.

Dorothy Russell—America! Give Me a Chance.

Mrs. Beasley's Closing Talk—Breaking New Trails for Jesus.

Closing prayer for Dr. Lawrence and all co-workers on the fields by Mrs. W. C. King.

We were indeed glad to have Mrs. King and Miss Charlotte Beasley as visitors in our meeting. Charlotte is a Junior G. A.

At 4:30 this happy band bade their leader good-bye, assuring her



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the day had been one of the pleasant days in the lives of the ten G. A. girls.

Dorothy Russell, Pres.,  
Edith Pearl Bass, Sec.

#### THE SCOOPA MISSION FIELD

This field is composed of a group of small, weak churches with its parsonage located at Scooba in Kemper County. It was my pleasure to begin work as pastor of this field in January, 1926. There were about one hundred resident members in the entire field. The first year passed without a single addition to baptism. It was my 25th year as pastor of churches. I had never had such an experience before. Otherwise, the work prospered. At Scooba a new church house had become a necessity. Repairs on the parsonage and on the other church houses in the group were much needed. This first year was necessarily largely one of repairing where repairs would do, and of planning a building program for the church at Scooba.

The following year a \$10,000 church house was erected at Scooba. \$5,000 had been raised and spent leaving a debt of \$5,000. There had been a goodly number of additions to the church during the second year both by letter and baptism. The following year the debt was reduced to \$3,000. There were a good number of additions this year, also.

In 1929 there was a bank tragedy in Scooba and we reduced our debt only about \$500. We were discouraged but the Lord gave us courage to make an effort to reduce the debt to an amount that would be easily refinanced. He was good to us and brought a response that reduced our debt to \$187 by the 15th day of January, 1931. We expect to dedicate some time this year. The State Mission Board has helped only on the pastor's support. The Lord has enabled us to do our building and repairs. Bro. J. M. Metts, of Water Valley, will be with us in our revival services beginning the fourth Sunday in April. Pray for us.

—C. E. Bass.

#### BOWLING GREEN CHURCH

Our Pastor, Brother W. A. Williams, filled his regular appointment the second Sunday morning at eleven o'clock. He brought us an instructive and inspiring message to an attentive audience from the great subject, Sowing and Reaping. Jesus comes to catch away a people for his bride. Oh! may we be among his own dear spotless ones.

The weather prevented our dear little society from meeting on Monday afternoon after the first Sunday. But we met on Wednesday afternoon, and God did bless us. He poured out his Holy Spirit upon us in a wonderful way. It is just wonderful; we have ten members, six of whom were present.

We haven't reorganized our Sunday School and prayer meeting yet.

—Miss Katherine Belle McLellan

West, Miss.  
Route 3.

DOES MORALITY  
WITH CIVIL  
IS THE WORK  
BETT

To admit the question is to a truth is not might; that Christian that the prophecy false; that our church and the public school; that civilization into barbarism; that God; that evil righteousness; and hell shall find. Those who subscribe to this side of this cause they do not and many of the Bible, and because of the great things from what their own fig tree and own grape vines. This question, we reach conclusions so much radical acts of through the corruption from the great man as recorded in the institutions of government laws and constitutions. We must have expressions of advancements of man. We must have a sin. A sin measure of a law of God a condition or sin against God. We edge that there is of sins committed day and still not the power of sin greater now than. The opportunities sin are manifold ever before. If a island by himself unity and communion still his state of great as if he were opportunities and sins. Hence, we the number of in mitted, but by the of the world today public laws and tions. Hence, if we were there is a larger committed now than would have three First, there are good deeds done fore. Second, the people and opportunities now than ever before fore stated, we judgment upon the individual crimes committed general trend of expressed in laws government, etc. If we were for individual crimes with those of could find many mention. Back in tory, we have the who murdered a trivial matter. made him drunk adultery with a raped his sister. committed murder ers sold him into his man and buried

# DOES MORALITY INCREASE WITH CIVILIZATION? OR IS THE WORLD GROWING BETTER?

To admit the converse of this question is to acknowledge that truth is not mighty and cannot prevail; that Christianity is a failure; that the prophecy in Daniel 2:44 is false; that our churches are doomed, and the public schools and all eleemosynary institutions shall perish; that civilization shall march back into barbarism; that Jehovah is not God; that evil is mightier than righteousness; and that the Devil and hell shall finally reign supreme.

Those who subscribe to the negative side of this question do so because they do not know past history and many of the prophecies of the Bible, and because they form judgments from what they can view from their own fig trees and from their own grape vines. In considering this question, we must not form our conclusions so much from the sporadic acts of individuals back through the corridors of time as from the great moral advancements as recorded in the laws and constitutions of governments, since these laws and constitutions are only outward expressions of the growth and advancements of the conscience of man. We must make a distinction between the meanings of sin and a sin. A sin means the transgression of a law of God, and sin means a condition or state of existence against God. We could acknowledge that there is a greater number of sins committed in the world today and still not acknowledge that the power of sin in the world is greater now than ever before.

The opportunities for committing sin are manifold more today than ever before. If a bad man is on an island by himself and has no opportunity and commits no act of sin, still his state of badness is just as great as if he were free and had opportunities and committed twenty sins. Hence, we cannot judge by the number of individual sins committed, but by the moral condition of the world today as expressed in public laws and all other institutions.

Hence, if we were convinced that there is a larger number of crimes committed now than ever before, we would have three answers to give. First, there are also many more good deeds done now than ever before. Second, there are many more people and opportunities to do evil now than ever before. Third, as before stated, we cannot base our judgment upon the number of individual crimes committed but upon the general trend of public sentiment as expressed in laws and forms of government, etc.

If we were forced to compare individual crimes of modern times with those of ancient times, we could find many of such crimes to mention. Back in the dawn of history, we have the record of a man who murdered his brother for a trivial matter. Lot's daughters made him drunk and committed adultery with him. David's son raped his sister. David and Saul committed murder. Jacob's brothers sold him into Egypt. Moses slew his man and buried him in the sand.

Herod slew the infants. Jezebel tried to slay the prophets. When Cicero was slain, the wicked Fulvia took his head into her lap and thrust her bodkin through the tongue to show her contempt for it. Then she had his head and hands nailed to the rostrum from which he had so often criticized her wickedness. And if we wished to read further of individual crimes in olden times, we might study the lives of Nero, Cleopatra, Zingis Kahn, Philip the Fair, Alexander, Constantine, and many others. And for crimes committed by governments far beyond crimes committed by recent governments, the "Dark Ages" (500 A.D. to 1500 A.D.) produced a record that reeks with shame. Governor Foot of Mississippi and President Jackson each fought one or more duels, while today, one who takes part in a duel, can't even vote in Mississippi. One hundred years ago it was customary to pay the pastor with whiskey and let him sell it to get money. Judas betrayed Christ. But why continue? If modern history shows repulsive individual crimes, ancient history reveals them more heinous. "The blood of martyrs was the seed of the church."

As to the progress in public morals, we may discuss that from four view points: (1) from the viewpoint of slavery; (2) from the viewpoint of temperance; (3) from the viewpoint of governments; (4) from the viewpoint of religion.

(1). Slavery probably arose at an early date out of the claimed right of ownership by capture in war. The early Jewish laws permitted them to own slaves. The Greek philosopher, Aristotle, defends the justice of slavery on the grounds of diversity of race. Plato only desires that no Greek shall be made a slave. The Roman master had the power of life and death over his slave. Old and useless slaves were sometimes exposed to starve on an island of the Tiber. Although the early church did not abolish slavery, it did excommunicate slave owners who put to death without warrant from the judge.

About the beginning of the eighteenth century, the English government began to make laws to ameliorate the condition of her slaves. In 1772, the English court decided that when a slave from a foreign country arrived in England he should be free. In 1787, a society for the suppression of the slave trade was organized in London. In 1807, England prohibited the slave trade by law. The United States and many other countries soon followed England in the abolition of the slave trade. Slavery ceased in England by law in 1834. France freed her slaves in 1848, and many other countries freed their slaves about the same time. The United States of America freed her slaves in 1865. So that, now, they who were once slaves have equal rights of life, liberty, and the pursuit of happiness, practically the world over.

Thus, the world has gained much in the way of morals relating to slavery.

(2). In the Old Testament, it is under the Christian era in I Corinthians 6:10, where we find the positive statement that no drunkard shall inherit the kingdom of

God. Not very much was done in an organized way to stop the manufacture and drinking of intoxicants for many centuries after Christ's crucifixion.

In April, 1808, in Moreau, New York, the first temperance society on record was organized, one of whose rules was as follows: "No member shall drink rum, gin, whiskey, wine, or any distilled spirits, or compositions of same, or any of them, except by the advice of a physician, or in case of actual disease (also excepting public dinners), under the penalty of 25c, provided that this article shall not infringe on any religious rite." Different organizations were formed from time to time, and, in 1829, the New York State Temperance Society was formed with a membership of about 100,000, and they established "The Journal of Humanity" to promote the cause of temperance. Similar societies were soon organized in England, Scotland, and Ireland. The word "teetotaler" is said to have been coined from the expression of a stammering Irishman about that time, who said, "I'll hev nowt to do wi' this moderation pledge; I'll be reet down tee-tee-total for ever and ever."

In 1838, 1,800,000 men and women were enrolled in Ireland's Great National Total Abstinence Society. In 1846, the World's Temperance Convention met in London. What is known as "Good Templarism" was established in New York in 1851. This soon spread to England and grew rapidly. The liquor traffic was first suppressed by law in Maine in 1846. From that time to this, the fight for temperance has gone on, with some reverses here and there, till finally the temperance forces were able to add the 18th Amendment to the American Constitution. This cause is now making some headway in England and other countries.

The first great rupture of Southern Democracy was brought about in 1928, when Al Smith of New York, a pronounced wet, was nominated for the presidency of the

United States on the Democratic ticket.

(3). In the many changes in laws and forms of government, we find much to show the advancement in the morals of the people. In ancient times the people had monarchies, theocracies, oligarchies, etc., in which the ruling power was very much concentrated in one man or set of men. There were no republican governments before Christ. All individuals were considered the property of the state, and all education and training was for the benefit of the state, to build up the state and to protect the state. But after the Christian religion entered the hearts of men, they began to think that education and training should be for the benefit of the individual, that if the individual is properly educated, he will establish and protect the right form of government, which, in turn, will guarantee his rights to him.

From this form of reasoning, the idea of a "government of the people, for the people, and by the people" began to grow. It took a long struggle for this form of government to be established in the world. Finally, the English "Magna Charta" was established in 1215, which overthrew many evils in government. By the end of the fifteenth century, the old feudal system of government was disintegrating, and the world was aroused by the discovery of America and other explorations, by the Copernican system of astronomy, and by the inventions of the mariners compass, gun powder, paper, and the printing press. In the older times, whatever a government wanted and could take, it took. Might made right, and the bounds of a state were limited only by its powers to take. The Jewish nation was conquered in the year 63 B.C. Jerusalem was destroyed in 70 A.D. By the end of the 15th century many of the empires of the middle ages had perished from the earth, being followed by smaller nations, having their own laws, languages, and customs. Within the

Continued on page 14



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## The Children's Circle

Mrs. P. I. Lipsey

**BIBLE STORY No. 12: March 19th**  
Walking on the Sea: Mark 6:45-52

Immediately after Jesus fed the five thousand, he insisted on His disciples going across the sea of Galilee to Bethlehem, where Peter and John and Andrew lived. John tells us why He wanted them to go: it was because the great crowd wanted to make Him king (John 6:15). He did not wish this to be done, and the disciples did, so He sends them out on the little sea, and Himself slips away up into the mountain to pray. Later on in the evening, while they are in the boat and He on the mountain side, He sees that His friends are in great trouble. The sea was 8 or 9 miles wide, and they had gotten out only 5 or 6 miles, when one of the dreadful wind-storms which were common there, (because the water was so much lower than the land around it,) swept down upon them. It was in the "fourth watch of the night", probably the darkest part of the night, just before morning, when the danger seemed not to overcome, that they saw someone coming toward them, walking on the sea. They had never seen anyone do this before: They were already frightened, and now they were terrified, and said to each other, "It is a ghost!" But Jesus called to them and said, "This is all right; don't be afraid, it is I". He went up into the boat with them, and immediately, the storm was over. The disciples could not understand this: they had not understood how He had been able to furnish all that food for the hungry people, and now here is another great wonder. Should we have done any better if we had been there?

### Questions

1. Why did not Jesus wish to be made king?
2. Would Jesus have passed by the boat? Why did He make as if He would?
3. A part of this story is left out from this account: what does Matthew say about Peter? Matt. 14:28-31.
4. Why do you suppose that Peter sank, after having walked a little on the water?
5. What shows Jesus' love and tenderness for His disciples?

My dear Children:

Cold weather has come back just like Winter, hasn't it? The flowers and fruit-tree blooms haven't been killed, but we're uneasy about them. But heap of the things we are afraid might happen, never do happen! Did you know that? A disappointment for you this week. Last week, a lady from Meridian, Mrs. Broach, sent me a nice story for our Page, and I was going to put it in this week. But when I looked for it in the box where I keep our Children's Circle matters, it wasn't there, and has not been found yet! Do you suppose that it was so good that some one got in and took it? It might be. I hope Mrs. Broach will read this, and will understand that we have lost it, but are still looking for it, and am sorry about our loss.

Contributions—this is a long word, but you know what it means, our gifts—are not so good now, for some reason. Get your little moneys together and send it in, dear children, for the orphans will be needing it. Hard times have begun to get better in your part of the world, haven't they?

I believe this is all, except that I'm sending you my love.

Your true friend,

Mrs. Lipsey.

Blue Mountain, Miss., March 4  
Mrs. P. I. Lipsey,  
Jackson, Mississippi.

Dear Mrs. Lipsey:

This is my third time to write, I think. I am a girl 11 years old. I go to school at Blue Mountain. I am in the seventh grade. I have four teachers, and I study five books. I like all my teachers fine, and I like my studies fine, too. I go to S. S., G. A., and B. Y. P. U. at Lowrey Memorial Baptist Church at Blue Mountain. My S. S. teacher is Mrs. C. C. Gullett. Our pastor is Dr. R. L. Lemons, and my B. Y. P. U. leader is Mrs. Lee Godwin. Enclosed you will find 10c for the orphans, and answers to Bible Study No. 10. Yours very sincerely,

Martha Louise Haynie.

Bible Study No. 10

1. He wanted to test his faith.
  2. Yes.
  3. Yes.
  4. Because he wanted the Jews to see him and see that he had made the man whole.
  5. No.
- I think you must be kept very busy, Martha Louise, studying all those books, and going to all those meetings. Thank you for the Bible story answers, and for the gift.

### GOOD LITERATURE IN MISSION WORK

By J. E. Davis, Mexican Baptist Publishing House

Some time ago I was visiting my daughter in Chicago and accepted an invitation to preach to the Mexican Church in Indiana Harbor, Ind. After the service ended, a goodly number came to shake hands. One brother said: "You do not remember me, I imagine. I am Aniceto Cervantes, formerly of Puruandiro, Mexico." I remembered him, specially as subscriber to our paper, El Atalaya Bautista. Then he asked me: "Do you remember the time you visited Puruandiro and wanted to hold services in my house?" I well remembered the experience. He was afraid, though he was convinced that our doctrine was the truth, yet he did not have grace enough to expose himself to the opposition of his neighbors. Then he told me how he had fully accepted Christ as his Savior and Lord, and added: "It was through the reading of El Atalaya that I came to know the truth." He was a member of the Church in Indiana Harbor.

Then a woman came and said: "You do not know me. I have wanted to meet you for a long time to tell you that it was through reading El Atalaya that I was saved. A friend gave me the paper and I began reading it. Then I obtained a Bible and read that, and God saved me."

Then a young man came and said: "Well, I have wanted for a long time to see you again. No, you do not know me, but I was one of the boys that tried to run you out of our little town one time when you came there to distribute tracts. I was a fanatical Catholic then, but now I am a Christian. I shall never forget some of the things you said to us that day, and the way you acted. We would have killed you had we dared." Then he told me how that several of that same gang had been converted and were now Christians.

Then he said: "As far as I know you are the only man that ever visited our little town for the purpose of giving us knowledge of the gospel." I was not the only one, I know, but so far as he knew I suppose I was.

A number of years ago I had a letter from a missionary saying: "Keep the good work going. The other day I was in A. and they told me of a believer who was sick. I hunted him up, and found him in bed with a Bible and a copy of El Atalaya on the bed by his side. You can never tell how much good you are doing with literature. This brother says that a copy of the paper had been given him, and as he read it, he decided he would try to get hold of a Bible, and through the reading of the paper and the Book he had found the way of life."

Down in the State of Michoacan is a little town called Panindicuaro. We have a good church there. But one of the first—if not the very first—persons to take an interest in the gospel there was Dario Perez. He was a man well advanced in years when I first knew him, back in the early history of that little church. He is dead now. His father, as I recall the story, was a merchant and in his travels came in contact with a colporter and from him he bought a New Testament, which he kept and read. Of course, the village priest did not know of this little book, or he would have done his utmost to destroy it. In after years, young Dario and a group of friends would meet in a deserted old building to read and study this New Testament which the traveling merchant had left as a precious heritage to his son. Of course, these meetings were clandestine, since they knew the priest would break them up if he knew about them. How long these meetings were kept up, I do not know, but finally when a missionary or a native pastor from some neighboring town visited Panindicuaro, he found an open door. It took a long time to get anything done, but at last a flourishing church was established there. This is the story in outline as I had it from the lips of brother Perez.

### MILDA—A HOSPITAL STORY

By Louis J. Bristow, Superintendent  
She is about thirteen years old, and is seriously ill. She was sent to us from the Seventh Street Protestant Home in New Orleans. Her name is Milda and she has a kidney trouble of long standing. After she had been in the Southern Baptist Hospital several weeks, and was showing some improvement, the attending doctor ordered a special medicine for her which costs us \$6.50 a bottle. We ordered it, of course, but two days later there was an order for another bottle, for one bottle lasts only about two days. We called the Home and asked if it would pay for this expensive medicine, as we were not able to do so. Three women from the Board of the Home came to my office and told me they could not pay for the medicine. What are we to do? This

child is too ill to leave the hospital—to return to the Home probably will mean she will die. We receive no help from the Community Chest and the total amount we receive in gifts for charity last month will not supply this girl with medicine which the doctor says is necessary to save her life.

I am keeping her and I am wondering whether there are enough readers of this story who will contribute the necessary cost of her medicine? It will cost over a hundred dollars.

We can give her board, room, nursing and our ordinary store medicines: but we are buying this special medicine locally on credit. She is an orphan and has been in the Protestant Home for a long time. Who cares for her, one of us "least"?

New Orleans.

### FOR STUDENTS OF EXCEPTIONAL ABILITY

Leading educators have long realized that one great weakness in the usual system of teaching lies in the fact that no allowance is made for the variation in intellectual ability existing among students. Courses are either covered so slowly that leading students become impatient and lose interest, or progress is attempted at such a rapid rate that students of more ordinary ability become discouraged.

Among southern colleges, Converse College is one of the few institutions that has arrived at a satisfactory solution of this problem. This has been accomplished through a plan of study known as "Honors Courses" for students of exceptional ability.

The first two years of college follow a broad cultural program, but by the end of the year the record of each student is carefully reviewed to determine whether the student has revealed an ability for a higher order of intellectual work, and so, in what subjects she has excelled. Around the chosen subjects are grouped others which are closely related, and a plan is provided by which students meet with their instructors in frequent conference. The widest possible outlook is secured, and the work is so conducted that the mind is trained in creative thinking. The conference system also develops habits of confidence and self-expression, and establishes a feeling of sure knowledge within the chosen field. Students are prepared exceptionally well for graduate study or teaching.

Parents whose daughters have shown a high degree of intellectual ability will find this unique plan most interesting. Full information may be secured by addressing President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

A revival meeting begins Sunday at Pass Christian, Pastor W. S. Allen being assisted by Rev. C. E. Almond of Fifth Ave. Church, Hattiesburg. Request is made for prayer for this important and difficult field.

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## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Bassfield in the Limelight

Recently the Bassfield Church put on a study course in the course arranged for all three unions to take part. It was their pleasure to have Miss Durscherl, our State Junior and Intermediate B.Y.P.U. Leader, with them. Mr. D. L. Johnson, Agriculture professor, the director of the B.Y.P.U., arranged for the school with Miss Durscherl teaching the Intermediates "The Meaning of Church Membership." Miss Hazel Bass taught the Juniors "Studying for Service," and Mr. Paul Boothe taught the seniors the Senior Manual. Mrs. Clyde Puckett was responsible for a splendid social given at the close of the week's work. Several results of the week's work are noted. The Senior union was divided thus forming a senior and an adult union, with Mr. Price, Supt. of city schools, elected president of the adult union and Lavon Hathorn, elected president of the senior union. Forty-four took the examination. It was the privilege of the Bassfield Church to have several visitors from Carson to take the work with them.

### It's Our Best Year, Says Starkville

Starkville observes their annual B. Y. P. U. Training School this year with the report that their B.Y.P.U.'s are all going strong. The results of the training school are very gratifying. Miss Durscherl helped by teaching our new senior book "Investments in Christian Living." The Intermediates studied "Messengers of Light," and the Juniors studied "The Junior B.Y.P.U. Manual." The senior class had as a part of their class assignments the making of "Time Budgets." Miss Durscherl reports a most successful week with forty seniors taking the examination.

### Horn Lake Organizes Junior Union

We are always happy when we can report a new union and this week we are reporting several. Here is one from the northern section of the State, near Memphis. Horn Lake reports a Junior Union. Mrs. S. N. Fiveash is the Leader and immediately writes for any helps that we may have in our office. This always makes us believe that the Union is going to succeed for when a Leader is alert to the extent that she is hunting for helps we feel that her interest is sufficient to stay by the work and see it through. We congratulate Horn Lake on this progressive step.

### Brookhaven Organizes "High School" Union

No. Eight: Yes, this makes eight Unions now for the Brookhaven church. They recently organized another senior union. This union is made up of High School young people of senior age. Mr. Day, the efficient B.Y.P.U. Director of the Brookhaven church, reports this organization with the remark that they have nineteen charter members and

have every reason to believe that this Union will be as good as the best in the State. Miss Daily, one of the teachers in the High School, is sponsoring the Union. Miss Daily is one of those kind who makes teaching school the means of making a living but who makes serving the Lord her main business in life. She has been serving in the church as Associate B.Y.P.U. Director among other things. We will be hearing from this Union often.

### Red Letter Days

June 2-5, June 16-19 are all red letter days for Mississippi B.Y.P.U.'s.—WHY? Because they mark the dates of our District B.Y.P.U. Conventions. "Lest you forget," here are the places:—Baldwyn June 2-3;.....?..... June 4-5; (We do not know yet where we are going in District Four. Isn't it awful not to be wanted! Well, we do not believe that is the case. Some church is going to invite us we feel sure, and if they do not, we will just invite ourselves to some of them, so save this embarrassment.) Fifth Ave., Hattiesburg, June 9-10; Columbia, June 11-12; Magee, June 16-17; Indianola, June 18-19. Plan to go.

### Just a Peep into the Program

Just to give you an idea of who will be with us in these district conventions. Here are our main speakers—Rev. Oscar Autritt, A Russian From Poland; Dr. Harry Clark, President of Judson College; Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board; Dr. J. T. Henderson, Executive Secretary of the Baptist Brotherhood of the Southern Baptist Convention. Now all of these will not be in every meeting, but two of them will be in every meeting. Plan to go.

### Chickasaw County Re:Organizes

Happy are we to announce the re:organization of the Chickasaw Associational B.Y.P.U. On the first Sunday of March the members of the various B.Y.P.U.'s were called together for their first meeting under the new organization and a large crowd attended. The meeting was at Buena Vista, and under the leadership of Miss Alta Thompson, of Okolona, the meeting went forward in a splendid way. Miss Thompson is the new President and Miss Beatrice Verell, of Houston, was elected to the office of Secretary. The next meeting will be in Houlika on June 4th which is the day following the District meeting in Baldwyn. You will note that the meeting will be on a week day and the services are called for the evening hour, or rather late afternoon and evening 4-8 with supper being served to all. In connection with the meeting there will be a good social planned which will come in connection with lunch. We are indebted to Mr. Askew, Supt. of the A. H. S. at Buena Vista, for the restarting of this splendid organization and we hope

to report them as one of our very best right soon.

### PRAYING FOR THE LOST

Editor Baptist Record:

In your issue of March 5, you published an article in which the writer took the position that we have no authority in Scripture for thus praying. It seems to us that the brother tries to disprove one fact by proving another which can not be done in every case. If he had sought to prove that Jesus and other Bible characters prayed for the saints, he had a very good argument; but this fact does not disprove that they prayed for sinners also. Let us look at a few Bible statements and see if we can prove that many Bible characters, including our Savior himself, did pray for sinners. If this is demonstrated, we too have this right.

Moses had a hard time with sinners as he came up out of Egypt but we find him praying for them frequently; and Samuel considered it a sin to fail to pray for those wicked people over whom he had charge. I Sam. 12:23.

Jesus is our example in all things. He prayed for sinners. As they nailed him to the cross, he said, "Father forgive them." Surely the forgiveness of God carries with it the salvation of the soul of one who is not already saved. Jesus demonstrated this point many times in his ministry by healing the body, forgiving sins, and saving the soul.

Isaiah plainly says of him that "he made intercession (prayer) for the transgressors." Isa. 53:12. Now, John tells us that "sin is the transgression of the law" (or lawlessness). I John 3:4. If sin is transgression then transgressors are sinners; and when Jesus prayed for transgressors he prayed for sinners, and sinners are lost.

It may be objected that in the intercessory prayer of John 17, that Jesus prayed for his disciples only; but he prayed for those who should believe on him in the future and they were sinners until they believed. In Rom. 5:8 Paul uses this language, "God commandeth his love toward us in that while we were yet sinners Christ died for us." May we not as truthfully say, "while we were yet sinners Christ prayed for us?" He was here praying for unity, but salvation precedes unity in the faith.

Our brother stresses the preaching of the Gospel and support of the mission work; and well he may. But is prayer not a vital part of preaching? In the model prayer, given some time before the Great Commission, Jesus taught us to pray, "Thy kingdom come." In our mind we are not able to separate the coming of the kingdom from the preaching of the Gospel and the salvation of souls. To pray for the growth, expansion and coming in of his kingdom is to pray, at least indirectly, for the lost men and women.

Hear again the great Paul as he pours out his heart to the Roman brethren in these significant and touching words, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Rom. 10:1. Paul's people had rejected Jesus and were lost. He ear-

## PATENTS

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nestly desired their salvation and because of this desire he prayed for them.

To be deprived of praying for the lost would deprive us of the privilege of praying for friends or even loved ones whom we know or feel to be unsaved.

We believe that the commission to pray is as broad as the commission to preach. So as we preach let us pray for the power of the Holy Spirit to convict, convert and make the Gospel the "Power of God unto salvation" to the lost, as they are led to repentance of sin and faith in our Lord Jesus Christ. So far as we are concerned we feel that the more we pray the more power and results we shall see in our preaching. —E. A. Phillips,

Newton, Miss.

The will of Miss Harriet E. Strong, who died January 12th, at the age of 91, at her home in Woodbourne, New York, has just been made public. Miss Strong, who had given one hundred gifts to the American Tract Society in her life time, left the Society \$5,000.00 in her will. Other causes remembered by her were the American Sunday School Union, the Board of Domestic Missions of the Reformed Church and the Reformed Church of Woodbourne, N. Y.

*Healing  
Humanity's  
Sins*

A True  
Hospital  
Story

Rarely a month passes that New Orleans papers do not record one or more gifts to one or another of the hospitals in this city, ranging from a few hundred dollars to more than five thousand each. But none of them is for the Southern Baptist Hospital. The State Charity Hospital frequently receives large gifts; and the Catholic and Jewish institutions also. Moreover, many of the hospitals get money from the City and State treasury, and from the Community Chest. We get nothing from these sources. We are dependent upon fees from patients who are able to pay, and upon gifts from our friends. Do you have part in our work?

SOUTHERN BAPTIST  
HOSPITAL  
New Orleans, Louisiana

Continued from page 11  
next few centuries after that, many notable upheavals in government occurred, all progressing toward Christ's teachings of a democratic form of government. This idea of individual equality in government brought on the Thirty Years War in Europe which lasted from 1618 to 1648. During this war about 18,000,000 people were slain, but Protestantism and its ideas of government had gained a foothold in the world.

In 1648 the anti-monarchical party in England overthrew the monarchy and beheaded Charles I, and established the Commonwealth. The American Declaration of Independence was signed in 1776, England was beaten in 1783, and the Constitution was established in 1789. The French Revolution overthrew the monarchy in 1790 and set up the Republic. Nearly all slavery was abolished during the 19th century. Japan, with her adoption of the new ideas of western civilization, defeated the great Russian monarchy in 1898. Soon after that America declared war upon Spain "In the name of Humanity" and made good by liberating many of the oppressed people of the Spanish colonies. In 1917, President Wilson declared war upon Germany to make the world safe for democracy, and several of the old monarchies of Europe perished. The League of Nations was proposed, but America proved herself not to be yet ready for that step forward, and this advance will yet have to be won by those who battle for the Lord.

(4). When we come to study our question from the viewpoint of religion, we find that one of the very first prophecies in the Bible is that the seed of the woman shall bruise the serpent's head. In Isaiah 55:11 we read, "My word shall not return unto me void, it shall accomplish that which I please, it shall prosper in the thing whereunto I sent it". In Hab. 2:14, we read, "The earth shall be filled with knowledge of the glory of the Lord as the waters cover the sea".

Dan. 2:34-5—"A stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Dan. 2:44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."

Micah 4:3—"And they shall beat their swords into plow shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." The enforcement of the Wilson League of Nations and the Harding treaty for the destruction of warships would go far toward the fulfillment of this last quoted prophecy.

Karl Schmidt says: "The history of the world is the history of the development of the human soul. The manner of this development is the same in the race as in the individual, the same law, for the same divine spirit rules in the individual, its stages of progress, and it unfolds itself in them. The individual as a child is not a rational being; he becomes rational. The child has not the mastery over himself but his environment is his master. He belongs not to himself but to his surroundings. The Oriental people are the child of humanity. Classical antiquity represents the period of youth in the history of the world. Christ is the type of perfect manhood."

Great movements have often been the outcome of the teachings of some individual, who, inspired by a new idea, has consecrated his life to it. Some of these great men were Confucius, Socrates, Augustine, Charlemagne, Luther, Bacon, Comenius, Pestalozzi, Froebel, and Christ. But we cannot expect to review the teachings of all these men in this paper.

Back about the 25th century, B. C., God saw that the world was so wicked that He decided to destroy the people with a flood. Since the flood, the world has made some progress toward righteousness. There was not a great deal of progress before the Christian era. In all the religious programs before Christ, man was considered superior to his wife; children were considered as property to be disposed of according to the will of the parent; the cast system was recognized under all governments; idolatry and polygamy were practiced in all the religions, except that the Jews taught monogamy, monotheism, and that children were the gift of God. But, while the Jew taught the equality of man and wife, he yet looked down upon the Gentile and his woman as upon an inferior race, and he still said, "The Gentile Dog".

But in the due course of time, when God saw that the world had arrived at the right stage of development and training, Christ came into the world and introduced several ideas that the world before then had not accepted, to-wit: 1. God is the common Father of all mankind. 2. The universal brotherhood of man. 3. Marriage is divine, and man and wife are equal. 4. Children are the gift of God. 5. All education and training should be for the benefit of the individual. Before that time man was considered superior to his wife; children were sacrificed at the parents' bidding; instead of universal brotherhood there was the cast system; Jehovah was the God of the Jews; and men were educated for the state. Thus began the struggle between democracy and monarchy.

There were many reasons why the Christians were slow about establishing these new doctrines into the world. Many of the Christians were poor, and had few means for propagating their new doctrines; most of them were not educated, and knew not the best methods; their number was comparatively small; the ruling class severely opposed the Christians; nearly all literature at that time was pagan; and the most of the Christians were not able

to write literature for their children.

Of course the first churches embodied the principles of Christ's teachings in their doctrines, but those who were accustomed to rule under the old order of things would not permit power and authority thus to slip lightly from them. So the battle raged fiercely between democratic religion and monarchical religion for nearly two hundred years, when the Roman Catholic church was established supreme. Let us remember this was less than half the way back to the time when God drowned the world for its wickedness. Authority of the church then was supreme in matters religious, of education and politics. The democratic Christians had to hide for fear of persecution and could not spread their teachings openly. But their number was not completely blotted out.

There were but few of the prophecies and apostolic writings in existence and these were in the hands of the rulers of the monarchical religionists. There were no printing presses to print new copies of the scriptures before the middle of the 15th century, A.D. As is always true of man when he is in power and has no opposition, the rulers of the Roman Catholic Church became careless; they became profligate; licentious. The world then became ignorant and merged into what is called the Dark Ages, which lasted till the Renaissance, or new birth of learning, about the end of the fifteenth century A.D. About the fourteenth century, Petrarch, a Roman teacher, came forward with the teaching that man is a rational, volitional, and self-conscious being, born with capabilities and rights to enjoy whatever of good, beauty, and art the world has to offer. The dark skinned Latin people interpreted this teaching to mean that the world was made for man's enjoyment, that it meant license and an absence of restraint; and the monks and the priests followed suit. But the fair-skinned flaxen-haired, blue eyed German to the North came down across the mountains and caught this new teaching and interpreted it to mean that man's acquirements should be concentrated to the love of beauty, art, his own development, and to the glory of God. This was in harmony with Ecclesiastes 11:9—"Rejoice, O young man, in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things, God will bring thee into judgment".

I have already said that at the close of the fifteenth century the printing press had been invented, the Feudal system was disintegrating, America was discovered, the Copernican system of astronomy had been brought forward, the mariner's compass, paper, and gunpowder had been invented. The printing press was the greatest means for propagating learning, including religion, and, as I have already shown, many monarchies have since tumbled down, and democracies have been set up more nearly in accord with Christ's teachings. "The mills of the gods' grind slowly, but they grind surely."

Most of the teachings of Christ were held in check throughout the Dark Ages by the church, the very

## In Memoriam

Mrs. James J. Meadows

Mrs. J. J. Meadows, of Smith County departed from this life on Feb. 28, 1931. She was the mother of four fine children who remain as living monuments to her mother's heart: Johnnie Meadows, of Miss.; Dewey Meadows, of Miss.; Mrs. J. J. Roberts, of Miss.; and Rev. W. L. Meadows, pastor of Baptist Church of Morton and Pelahatchie, Miss.

No greater tribute can be paid anyone: She was a great Christian, a loyal church worker of the Baptist Church, a faithful wife, and a wise and loving mother.

She leaves many friends who share the sorrow of her going with her children.

—L. W. Ferrell.

Magee, Miss.

James Madison Douglass

Death hovering over the home of W. D. Hammons several months claimed his victim, James Madison Douglass, March 6, 1931. He was 75 years, 7 months and 2 days old.

He bore his long illness with much patience. He leaves one son, Thomas N. Douglass of Wisner, La., two daughters, Mrs. W. D. Owen and Mrs. W. D. Hammons, 35 grandchildren and 10 great-grandchildren, 1 brother, J. T. Douglass, McComb. Funeral services were at Zion Hill Church, conducted by the pastor, Rev. Herrington, and his body laid to rest in Pleasant Hill Cemetery.

## RESOLUTIONS

Resolved, That God in His infinite wisdom has seen fit to remove from our midst one of our dearly beloved members, Mrs. Tyna Pate Gunter.

First, That our church has suffered a loss that cannot be compensated, and that our hearts are sad because of her going.

Second, That the cause of righteousness has suffered a great loss for she was busy trying to make the world better for others.

Third, That our deepest sympathy be extended to her sorrowing husband, children and relatives, and pray that the Heavenly Father whom she loved and faithfully served will guide, comfort and sustain them through the years until they shall join her in our Father's house.

Fourth, That a copy of these resolutions be spread on the minutes of this church, a copy be given to her family and a copy be published in The Baptist Record.

By order of the Coffeeville Baptist Church, the tenth day of March, 1931.

Mrs. G. C. Cost,  
Mrs. O. H. Cohea,  
Miss Eula Chapman,  
Committee.

power that was supposed to propagate them, but after the revival of learning, men learned what God would have them do, and have accomplished much through the shedding of blood. Protestantism was never safe till after the Thirty Years War in Europe, which was brought on by a desire for religious freedom in the seventeenth century. Since that

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the world has made rapid strides towards Christ's teachings. The battle is on, and they who teach that the world is growing worse would only discourage the soldiers by telling them that they are fighting for a losing cause. No man can make the best soldier when he knows he believes he is going to lose.

Hence, we should admonish those of our Christian leaders who seem to be sounding "taps" over the body of a dying Christianity to turn around, chant a "Te Deum" at the foot of the Cross, play the "Reveille" from the altar, and sing "Onward, Christian Soldiers" at the battle front, and lead their hosts to victory.

But some will speak of recent disasters to show that this world is getting worse. Yet, whether we mention war, pestilence, famine, or earthquake; no recent events of these kinds can compare with those that have been. If we mention war, the recent war can compare in its destruction upon the known world at that time, with the Thirty Years War from 1618 to 1648 A.D.

If we mention pestilence, no recent disaster of that nature has approached the destructiveness of the so-called "Black Death" that devastated Asia, Europe, and Africa, from 1333 to 1350 A.D., when about 5,000,000 people in Europe died of the disease.

If we mention famine, no recent famine can compare with that famine that laid Europe in waste in 1125 A.D. and slew half the population of Germany. And, again, in Hungary in A.D. 1505, when the populace were not prosecuted for eating and eating their own children to keep themselves from starving.

If we mention earthquakes, these shook the foundation of the island of Cyprus and destroyed ships in that vicinity in A.D. 1348. Beginning in A.D. 1333, earthquakes shook the foundations of the earth from China to the Atlantic Ocean, and the whole mountain Tsin Cheou in China sank at that time and left great cliffs in the surface of the earth.

Makes me feel that I have a good era in which to live.

But some may ask, "Does the Scripture teach that there will be a time when every human being will worship Jehovah?" I do not recall any Scripture that I think teaches that. But there are scriptures that cannot understand unless they teach that the world, as a whole, will become Christian.

Luke 13:20-21—"Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, all the whole was leavened." I note that Christ said the kingdom is like leaven—not like the meal that the leaven was hidden in.

In Hab. 2:14, we read, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

I quoted above from Dan. 2:35, "And the stone that smote the im-

age became a great mountain, and filled the whole earth." Possibly this "stone" means Christianity.

I quoted from Micah 4:3, "And they shall beat their swords into plow shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

And again from Daniel 2:44, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This language is definite and not ambiguous and all that we have to inquire about is as to what is meant by the kingdom that God was going to set up after that date B.C. 603.

I feel sure that it could not mean the kingdom of God in men's hearts, because that kingdom was already in the world when Daniel got there. No Christian would argue that it meant the Jewish Synagogue, or Brahminism, or Confucianism, or Mohammedanism, which have been set up in the world since Daniel prophesied. But, has God set up a kingdom since B.C. 603? As a Christian, I should answer, "Yes, the Church." And, if this is not the kingdom that Daniel said would break in pieces all other kingdoms and stand forever, then the God of heaven is yet to set up his kingdom in the earth, which shall break in pieces and consume all other kingdoms, and it shall stand forever.

It seems to me that God's language in this prophecy indicates that these four earthly kingdoms that he speaks of shall be a continuity; that is, the one shall follow the other without a break, and that during the process of the fourth kingdom mentioned, God will set up his kingdom. And the prophecy says that Nebuchadnezzar was the head of gold on the image, meaning that his kingdom was the first of the four.

History shows that Nebuchadnezzar died in 562 B.C., and that Cyrus, king of Persia, captured Nebuchadnezzar's recent kingdom of Chaldea in 539 B.C. and made the Persian kingdom the greatest world kingdom at that time. Then Alexander the Great captured the Persian kingdom in 330 B.C. and set up his world-wide kingdom of Macedonia. But Alexander died in 323 B.C., and his kingdom began to disintegrate, while a new kingdom to the west, the Roman, was beginning to rise and finally came to rule the world. And it was during the time of this kingdom that God set up his kingdom, the church.

In line with the democratic principles of this new kingdom of God, it has broken into pieces many old monarchies like those spoken of in the prophecy, and I am forced to believe that it will finally break them all into pieces and shall stand forever.

—W. R. Hunt, M.D.,  
Tupelo, Miss.,  
Feb. 3, 1931.

Customer: "What does this mean? There's a fly in the bottom of my tea-cup!"

Waitress: "How do I know? I'm a waitress, not a fortune-teller!"—Exchange.

## A BAPTIST BIBLE INSTITUTE EXPERIENCE

S. A. Murphy, Student

The first quarter I met an assignment at the Marine Hospital. I talked with two men during the month about being saved. I tried to meet their problems with passages which I had studied in Evangelism. These men knew they were lost. They would agree that they were lost and that they knew Jesus Christ could save them, and they knew they could not save themselves, but they were not quite ready yet. I showed each of them that there was danger and death in putting off the call of God to become a Christian. I used 2 Corinthians 6:2, "Now is the acceptable time; behold, now is the day of salvation." Isaiah 55:6, "Seek ye Jehovah while he may be found; call ye upon him while he is near." Proverbs 27:1, "Boast not thyself of tomorrow for thou knowest not what a day may bring forth."

On the next trip I preached on Romans 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." I pictured the sinner as a wage earner being employed by the devil, working his way to hell. I tried to show them that God sends no one to hell, for hell was created for the devil and his angels, but some men choose to work their way there, and that the last payment is eternal separation from God. Then I took up the bright side of the text. I showed them that salvation is absolutely free upon a complete surrender to Jesus Christ. When the invitation was given seven men made their surrender, among them these two men.

—BR—  
WELCOME!

Leland Baptist Church has the glad privilege of extending a hearty welcome to all who are planning to attend the District Pastors' and Laymen's Meeting scheduled for March 18th. It is a joy, we assure you, to have this meeting in our church. We hope to do all in our power to make the day both pleasant and profitable.

In the event any of you find it will be more convenient for you to spend the night in Leland, if you will drop us a card, we shall be glad to make the necessary arrangements for you.

Not only do we cordially invite you to be with us in this meeting, but earnestly solicit your co-operation in doing what you can to have the crowd present that this meeting demands.

—John W. Faulkner.

Hubby (at breakfast): "I've got a bad head this morning."

Wife: "I'm sorry, dear. I do hope you'll be able to shake it off."—Boston Transcript.

## CRANKY BABIES

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## BAPTIST BIBLE INSTITUTE ITEMS

W. W. Hamilton, New Orleans, La.

Dr. R. J. Inke was the speaker at the March missionary day. He was at one time associated with Pastor Wm. Fetler in Russia. Since 1910 has been working in Rio, and is now teaching church history in our Baptist Seminary.

Dr. W. Marshall Craig, pastor of the Gaston Avenue Baptist Church in Dallas, Texas, is to deliver the baccalaureate sermon and the address to the graduating class at our commencement exercises on May 22.

Dr. B. H. DeMent, who has been critically ill for some weeks, is very much improved and is expecting soon to be back with his classes. At present he is resting for a few days with friends in Hammond, La.

Through the kindness of Mr. J. H. Tharp, founder of the Tharp lecture course, the Baptist Bible Institute is sending to ministerial students in our colleges copies of the addresses by Mr. J. H. Anderson on "The Business Man Looks at Preaching."

Miss Vera Martin, of Greenville, S. C., is next year to have charge of the teaching and the demonstration of kindergarten methods. The purpose of this course is to prepare kindergarten workers for the religious instruction of children in both week-day and Sunday sessions.

The note for \$15,000, signed by the trustees and New Orleans friends to save the Institute from defaulting on its bonds, has been reduced to \$12,000. Southern Baptists will not fail this great mission work now when God is so wonderfully giving evidences of his favor.

Students of the Institute have recently opened a new mission station on Dauphine Street beyond the Industrial Canal. Many nationalities are represented among the number already enlisted. Those who have been working here are Mr. and Mrs. Joseph Santo, Miss Jessie Green, Mr. Moises Fraguera, and Miss Gladys Parker.

We quote the following from a recent issue of The Baptist Times of London, England: "It is a significant fact worthy of the most serious consideration that while every industry in the country is suffering from the depression, the drink trade is more prosperous than ever. Taxation mounts ever higher. We have 2,500,000 of workers out of employment, yet the brewers are making greater profits than ever before. Banks reduced their dividends, brewers increase theirs. We are spending more than £100,000,000 (about \$500,000,000) a year on unemployment relief yet we afford to waste £30,000,000 (about \$1,500,000,000) a year on drink." The claim has frequently been made that a return of the saloons in the United States would make business better. Conditions prevailing in England seem to argue exactly to the contrary. The fact is, the liquor people are interested in business only so far as it means vast sums of money in their own pockets squeezed from the people already suffering from financial depression.—Word and Way.

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## Baptist Student Union



President, W. O. VAUGHT, Miss. Col.

Secretary, LUCILE RAY, Blue Mtn.

Vice-President, MARGARET GULLEDGE, Miss. Woman's College

Treasurer, FRANK BAILEY, A. & M.  
Reporter, LAVONNE REEVES, M. S. C. W.

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

### That B.S.U. House Party

Did I hear someone say, "What did you do at M. S. C. W. last weekend at the House Party?" Well, you might as well try to count the stars as to try to enumerate the things we did and the inspiration, the value, and joy that radiated from the conference.

There was a bunch of boys and girls—perhaps more fitting terms would be young gentlemen and young ladies—who had gone there representing the Christian ideals as exhibited on their campuses. They were the leaders of the Baptist students on their campuses, and they went there with open minds and open hearts, imbued with the spirit of Christ, to gain happiness, help, and inspiration from this "miniature Atlanta," so to speak.

What this Student Retreat meant to those one hundred, or more, delegates who attended is incomprehensible. Each one derived benefits that apply to the delegation as a whole. Many of those fine young men and women who perhaps had become comparatively careless and indifferent toward their duties as a Christian, toward the glorious opportunities offered to them for service, and toward the "little things of life," were caused by this wonderful meeting to re-dedicate their lives to God and the carrying on of his kingdom.

Every small detail of the conference would have been a sea of inspiration and joy had it been the only part of the retreat. But can you imagine the value of hundreds of details of this sort being put together in one great meeting and what will result thereby?

The speakers and leaders, the keynote of any conference, could not have been surpassed. Anyone who has ever heard Mr. William Hall Preston, Southwide Baptist worker, and editor of the Baptist Student Magazine, and Mr. Chester Swor, Baptist Student Secretary at Mississippi College, will readily agree to the above statement. They both have wonderful "personalities plus," and they are using these personalities for Christ. It is marvelous to be able to be in association with these two characters who are doing such a marvelous work. And Miss Irene Ward—Oh, well, there's no use trying to tell you what she means to the carrying on of Christ's kingdom here on earth. She is the Student Secretary at M.S.C.W., and how she does radiate happiness, joy, and whole-hearted Christian living! How fortunate are those girls at M.S.C.W. to have such a personality to spur them on!

There were eleven delegates from State Teachers College who attended the House Party, and our only regret is that we could not carry more. I feel perfectly safe in saying that the B.S.U. on our campus will reap a benefit that was undreamed of before attending the

conference. Each minute meant more to me—and I am sure that the same is true of the others who attended—than an ordinary month means to me. Then what an enormous value must have been received, for we stayed there from Friday afternoon till Sunday afternoon, which means several minutes.

The association with those happy children of God who are striving to promote Christianity on our campuses was exceedingly wonderful. Everybody was just as happy "as a dead pig in the sunshine," if you will pardon the French. Then, who wouldn't come away from that Retreat looking on the bright side of things?

Oh, I could write a volume on this House Party, but since space is limited, I am compelled to hit things in high places. In concluding this article, I express the sentiment of the whole B.S.U. Council of State Teachers College when I say that the efforts expended in the preparation of and in the carrying out of this House Party are more than repaid, for the inspiration and the benefits received by this one delegation are more than can be imagined. But I know I can say that other delegations received equal benefits. With assurance, I can say that our Council will perform its duties with more zeal and determination than before attending the Retreat, and that their lives will be better patterns for those who are following than heretofore. I am confident that the Lord, the Giver of every good and perfect gift, will shower his blessings down upon those who made it possible for these Christians to be in fellowship together during the past week-end.

—Lucille Sikes, Reporter.

State Teachers College  
Hattiesburg, Miss.

### STATE B. S. U. HOUSE PARTY INSPIRING SUCCESS

The B. S. U. House Party at which M. S. C. W. and A. & M. were hosts was an outstanding success. The events which transpired there will begin to tell in effect as months and weeks pass. Even next summer, we expect some outstanding results of the work planned during the conference which convened March 6, 7, and 8, on the M. S. C. W. campus. Last week we told you something about the inspiration gained from the opening program Friday night.

Saturday morning was devoted entirely to discussions of problems and possibilities taken from the local, state, and Southwide point of view. The discussions were ably led by Miss Yarborough from Blue Mountain, Chester Swor from Mississippi College, and William Hall Preston from the Southwide Headquarters. The problems were numerous—and they were real problems. Time permits us only to mention a few here. Perhaps the greatest problem in need was the A. & M. need for a student secretary. On that campus

there are 687 Baptist students with no religious leader giving full time to the work. Of that number about 30 are active in church work. A prospect was brought up and discussed—namely, the probability and possibility of a Mississippi Caravan to Ridgecrest this summer. We want a goodly representation from the Senior Colleges—gotten together by elimination rather than selection—a representative from each Junior College, and some of our religious leaders. There ought to be a crowd, a host to march a la bus or Old Ironsides to Ridgecrest this summer. Let's make it so, Students! Then, as always, finance was brought up. In spite of the fact that hard times are here, some of the colleges brought up some good plans for financing the student work on local campuses. Most of the Senior Colleges have a systematic budget for the regular collection of funds—to be equally or proportionately divided between Cooperative program, home church, and B. S. U. At the close of the Saturday morning discussions, and after committees had been appointed to work more on the problems, Mr. Preston talked to us on the "five keys to Happiness".

Lunch was served afterward in the Young People's Assembly room at the First Baptist Church, the entertainment furnished by Messrs. Willard Bond, Jr., and Chester Swor of Mississippi College.

Saturday afternoon, the whole conference delegation went to Lake Norris for a whole afternoon of frolic and fun. Even the most vigorous frolic, however, could not keep our noses and toes from freezing in the January-March wind; so we came back to the Workshop to cook "supper" over the fire crackling in the fireplace.

Saturday night's meeting was open to the B. S. U. organization of M. S. C. W. and A. & M. as well as to the delegates. After a devotional led by Marion Perry of Mississippi College, and special music by a chorus of M. S. C. W. girls, Mr. Preston gave an inspiring and thought-provoking message on "Christ's Challenge to Enthusiastic Youth".

Sunrise prayer meeting was held in the auditorium of the First Baptist Church at 6:00 Sunday morning. In spite of the cold, there was a good crowd. Silently everyone filed into the aisles of the auditorium and stood facing the back of the church. As Imogene Harrell of M. S. C. W. led in the Meditation and Wilna Ruth Ray played softly on the organ, we turned toward the memorial windows and watched them light up as the sun rose. Sentence prayers and a rededication service closed the meeting.

Sunday morning's program was in charge of the delegates. Messages were brought from students on the three subjects: Christ in My Personal Life, Christ on the Campus, and Christ in the World. M. S. C. W.'s Vestried Choir gave a special musical number. Mr. Preston preached in the morning service in the absence of our pastor, Dr. J. D. Franks.

The closing service came in the noon day prayer meeting, a thrilling occasion with all of us. After brilliant and earnest testimonies on the

value of this conference, and plans for work when delegates were home, we heard the rest of the Committee reports. Those resolutions brought in by the Committees challenged us to go back and put our shoulders to the wheel,—to put S. U. work on a rock foundation in Mississippi, to have every Junior College with some kind of Baptist student organization, to have a student secretary at A. & M. next year to have the largest Caravan from Mississippi to Ridgecrest ever, to magnify Christ, the Master! Challenge? Work? Consecration? Yes! All of that, but hasn't He told us we "Can do all things through Christ who strengtheneth"? The Challenge and the Task are great but students of Mississippi are equal to it! Let's make all the House Party dreams come true, students!

### Things We Learned at the House Party

#### Did You Know:

1. That there are 687 Baptist students at A. & M. College without a student secretary?
2. That there are "some corking good negro colleges" in Mississippi which have Y. M. C. A. work on their campuses, but no sign of Baptist Student Work?
3. That there are twelve state Junior Colleges as well as a number of private and denominational Junior Colleges without any definite work going on for the students?
4. Did you know that Mississippi was preponderantly made up of Baptist people?
5. Did you know that the University of Alabama sent 20 delegates to M. S. C. W. for inspiration as well as to give some very good information to us?
6. Did you know that the University of Alabama puts on a "corking good" B. S. U. weekly, the B. S. U. Buzz? (And they say it really buzzes.)
7. Did you know that we had two colleges which were First Magnitude—Blue Mountain, and Woman's College—and one which had reached First Magnitude for one month—M. S. C. W.?
8. Did you know that the B. S. U. House Party was such a success that already folks are talking about making it a permanent affair?

Lavonne Reeves,  
State B. S. U. Reporter.

The W. M. S. week of prayer for home missions at Brookhaven was well attended and the offering amounted to \$109.81. The attendance at B. Y. P. U. Sunday night was 180.

Rev. J. H. Street is supplying First Church, Columbus, during the convalescence of Pastor J. D. Franks. Last Sunday there were 92 in Sunday School, and one conversion at the preaching hour.

Sorry we are unable to publish immediately all the good articles sent us. Preference will generally be given to news and to short articles, and to such as require immediate attention. Some things are perishable and must be passed on forthwith. It may be that some articles will not appear at all, not because they have not excellencies but for other good reasons. Just trust us to do the best we can.